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NAZARENE PUBLISHING HOUSE

Washington at Breeze
Pasadena 7, California

2923 Troost Avenue, Box 527
Kansas City 41, Missouri

1592 Bloor St., W.
Toronto 9, Ontario

NOVEMBER

1954

THE Preach Man

Preacher's Magazine



The Preacher's Magazine

Volume 29

November, 1954

Number 11

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Lauriston J. Du Bois, Editor

Published monthly by the Nazarene Publishing House, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price \$1.50 a year. Entered as second class matter at the post office at Kansas City, Mo. Address all communications to the Preacher's Magazine, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri.

GUEST EDITORIAL

Proper Evaluation of Our Revivals

By D. I. Vanderpool*

IN MANY of our churches we have come to evaluate and classify a revival as wonderful, outstanding, good, ordinary, or poor. I fear Satan has juggled the scales we use until we have a distorted idea of what constitutes an outstanding or wonderful revival.

The true value of a revival is not necessarily determined by the number who found their way to the altar for one reason or another, or the size of the crowd attending the revival; neither can we properly evaluate the revival by the height of the emotional tide reached.

I

The number of seekers at the altar is an unsafe measure to determine the value of a revival. What methods were used to get the people to the altar? Why did they come to the altar? What did the seeker do while at the altar? What did the workers do for the seeker while he was at the altar? All of these questions must be answered intelligently before the number of seekers could be a safe measure for revival evaluation.

Schemes, tricks, and unscriptural tests may account for a certain group of seekers. Undefined, indefinite, and general altar calls may account for another group. Still another group was at the altar but was hindered from getting victory by the constant

chatter of some well-meaning worker. There was a goodly number of others who were so desperate about a conscious need that they sought unceasingly until they found peace with God or were sanctified wholly by the incoming Spirit. Those who solved problems, were converted, reclaimed, or sanctified constitute the actual value of numbers that were at the altar.

Six months after a so-called "great" revival in which over three hundred had been at the altar, I inquired of the pastor how many people he now had as members of the church or regular attendants who had been brought in as a direct result of the "great" revival. He thought a moment and said sadly, "Not one." I grant that this may be an unusual case, but it certainly proves that the number of seekers at the altar is not a dependable measure by which to evaluate a revival.

II

The size of the crowd in attendance is another unsafe rule by which to measure the value of a revival. What was the attraction? is the question that must be answered before we can properly evaluate crowds at a meeting. Was the attraction little seven-year-old "Bobby" parroting what dotting parents had laboriously taught him to say? Was it a "free lance" fellow "blistering" the church and "telling off" the "brass hats" for their

*General Superintendent.

lack of enthusiasm over his independent program? Or was it some silly fellow promising to handle snakes or perform some acrobatic stunt in the church, thus desecrating sacred things to please the carnal and play to the galleries? What was the attraction? Was Christ so presented in His power to save and deliver from the bondage of sin that He became the attraction? Did the Holy Spirit move upon people as under the preaching of John the Baptist, when the whole country and villages round about turned out to hear him? Did the presence of Jesus form the attraction, as in Capernaum when "it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them"?

I know one instance where the crowd came just to hear the preacher scold and belittle the poor, struggling Nazarenes. What a field day for the godless when they could hear a man say from the pulpit just what they themselves had been saying on the park benches at their "spit and whittle" club meeting! No! Great crowds are not sound measures for revival evaluation.

III

High emotional tides and great demonstration is a third unsafe measure of evaluating a revival. Certainly when the Spirit of God works mightily, there will be tides of emotion and demonstration. But all of us have seen great demonstration that left in its wake very little evidence of anything deeply spiritual and really abiding. I heard nearly a thousand people shout, saw them march—whipped into a frenzy, they kept it up for nearly one hour. But that did not make it a real revival. What stirred the emotions? What was the effect upon their manner of living? How did they walk when their stirred emotions

subsided? These are questions that must be answered before we can evaluate the revival by the tides of emotional demonstrations.

IV

What are some of the dependable measures by which we may evaluate our revivals?

The number of people finding definite victory in conversion, reclamation, or entire sanctification will throw light upon the real value of the revival. Ten definite victories are worth more than one hundred "dry-eyed" decisions of folk who slip away after the altar service and never come back.

Those who join the church as a result of the revival will stand out as definite proof of the value of the revival. Two or three families won to Christ and eight or ten members joining the church will make any meeting in any size church an outstanding revival.

The kind of seed sown in sermon and song may contribute to making a meeting more valuable than we think. New people have heard the old, old story. Their hearts have been stirred, though no move was made to seek God. The good seed has been sown and will in due time give a harvest.

My last suggestion concerning dependable measures for evaluating our revivals is that *time alone will reveal* the full value of the revival campaign. Let us advertise well, give personal invitations to our whole community, preach and sing the glorious gospel of full salvation provided through Christ, promote revival services that will convince, convict, and interest those who come. When all of this has been done, earnest, unceasing prayer and a full reliance upon God will in time give a harvest that will repay every investment we have made to have a revival in our church.

FROM THE EDITOR

Handles to Teen-age Hearts

LAST MONTH we began our discussion with a consideration of "The Handle of Understanding." Let us move to the second consideration.

II. THE HANDLE OF A GOING CHURCH PROGRAM

Some thought must be given to a church program which will attract and win young people to Christ. This will not just "take care of itself." And here is where we come in. We should present a plan from every level of the church which will challenge our teen-agers. I am not sure that I can touch all of the areas that should be included but here are a few which seem to be essential.

HIGHLIGHTING OUR OBJECTIVES

We must have some objectives in our youth work and then ever keep them before our pastors, youth leaders, and churches. To have no objective is to go nowhere. But merely to state them is not enough; they must be repeated again and again and infiltrate all we do. What should these be? I suggest six:

1. Evangelism of youth
2. Building of youth in Christian experience and churchmanship
3. Training youth in knowledge of the Bible and doctrine
4. Providing opportunity for development of personality, talents, and abilities
5. Providing opportunity for Christian service
6. Providing opportunity for Christian fellowship

THE WHOLE CHURCH ASSIGNED TO THE TASK

At times the task of working with youth is left to one department of the church, the others concentrating on other tasks. Actually, to get the best job done, we must approach our youth from the church as a whole. Each department should contribute its specific emphasis, working with the others in a predetermined pattern of correlation and co-operation to give youth a balanced and effective training. Some denominations have youth work organized under a "Youth Fellowship." Ours, however, maintains youth work through the several departments. In any event, every phase of work with youth must be given attention. These departments include:

1. *The Church School*, where competent teachers should teach youth the Bible, relate it to the problems of their lives, and strive to bring them to Christ.

2. *The Young People's Society*, which will challenge youth to Christian service and train them in vital churchmanship.

3. *The Missionary Organization*, through which a special emphasis on missions will be spearheaded.

4. *The Regular Services of the Church* should also contribute much to the spiritual lives of youth if they are so planned—the morning worship, the evening evangelistic service, mid-week prayer meetings, revivals, and other special services.

SPECIAL AREAS OF ACTIVITY AND SERVICE

But for teen-agers we must not limit our sphere of work alone to that which is customary. They require activities and opportunities for service beyond that needed by either children or adults. It is here that we find the *plus* which clinches our work of winning them. Let us notice a few of these areas:

1. *Soul Winning.* Teen-agers will respond to a strong evangelistic program. Every church should have a soul-winning plan which will give opportunity for personal evangelism and visitation of every sort. The youth group should be the "evangelistic band" of the church. This will do double duty; it will challenge the youth and build the church.

2. *Summer Camps.* It is amazing to note the results of a camp program, for it accomplishes far beyond what the casual observer would imagine. Camps that are built with the Christian objective in view, that present a balanced program, that have an aggressive evangelistic tone, can be successful in winning the teen-agers. Our records show 4,500 to 5,000 teen-agers won to Christ each summer through our camps. A pastor should plan to get his teen-agers to his district camp.

3. *Intermediate Weekday Activity.* For Intermediates there should be a weekday activity program planned within the church. We have the fully planned Caravan plan. This takes one night a week and builds to the interests of Intermediate boys and girls. Let's use it!

4. *Senior Weekday Activity.* There should also be some sort of activity for older teen-agers. The N.Y.P.S. has recently worked out a plan known as "Pal Time." This takes the teen-agers one night a week, with each one

planned. The year-round program is balanced with evangelism, project, devotional, outdoor, fellowship, and "surprise" meetings well planned.

5. *Church Activity.* In every phase of the church's program there must be "something going on" if teen-agers are to be interested. The church is not out of date. It does not need to compromise its historical position to interest young people. A vital, active, spiritual, evangelistic program will do it.

6. The youth of the church should also be directed to the *interdenominational activities geared to interest and help teen-age youth.* Wherever possible the local rally, high school Bible clubs, community projects—all of these help the church do its job and open up areas not available to any one group alone.

Missionary Issue

You will notice that much of the material in this issue is devoted to the General Budget and to missions. Most pastors will be giving a special missionary emphasis during November preparatory to receiving the annual Thanksgiving offering. We hope that this material will be helpful as these plans are made.

We are indebted to Dr. Remiss Rehfeldt, secretary of the Department of Foreign Missions, and Miss Helen Temple, his editorial assistant, for providing this material for us. The information provided on the General Budget by Dr. John Stockton, general treasurer, will be valuable to pass on to our people.

Today is the tomorrow we desired or feared yesterday.—J. B. C.

The Preacher's Magazine

The Preaching of Orval J. Nease

By James McGraw*

NO MAN is afraid of a pile of ashes. It is only when the bush is ablaze with a consuming power that men step back and recognize that it is God in the midst of the bush. We've got to have God in the midst of our church!"

Thus spoke a man whose example of vision combined with action made his life one to be considered with the other great lives who led the Church of the Nazarene through her early days of growth. When Orval J. Nease spoke, he usually spoke like a man who had become acquainted with the God in the burning bush, and who possessed a tremendous concern that His message should be carried to men everywhere. The Spirit's fire had baptized him, the Spirit's love had filled him, the Spirit's call was upon him, and the Spirit's presence was with him as he preached Biblical holiness until his fruitful life came to a much too early end.

In Orval J. Nease was combined a rare and generous portion of the characteristics of a great preacher. He was an educated man, taking his bachelor's degree from Pasadena College and a graduate degree from Boston University. He took additional graduate study at Ohio State University. Long after his formal education had been completed, and in fact throughout his busy life, he was a lover of books and a seeker of wisdom and knowledge. Yet, with his educa-

tional background and brilliant intellect, he never lost his touch with the practical problems of everyday living. A glance at some of his sermon topics, a look at some of his outlines, and a reading of his written sermons all indicate a practical, earthy, present-day application of the heavenly, inspired, eternal truths he proclaimed. He was a scholar and yet he was a "commoner."

Young Orval learned in early life from a sanctified United Brethren father the meaning of complete consecration to the will of God. William O. Nease, after receiving the blessing of entire sanctification, preached second-blessing holiness so persistently that he found himself being persecuted in his own church, and in the beginning of the twentieth century he and his faithful wife were directed to the holiness movement. It must have made a profound and lasting impression upon the two lads, Orval and Floyd, as they sat each on one knee of their saintly father and listened as he did his best to explain to them some of the sacrifices they would be required to make because they were the sons of a holiness preacher. It was certainly no mere coincidence that both of them followed in his footsteps, devoted themselves just as wholeheartedly in the work of the ministry in the Church of the Nazarene, and both were pre-eminently preachers of the gospel of Jesus.

What was it about the preaching of Orval J. Nease that made him to be recognized as a "preacher's preacher"?

*Professor, Nazarene Theological Seminary.

—a masterful pulpiteer of unusual ability?

We must of course place near the top among those characteristics of the man his capacity of love. He loved people. He loved his work. He loved his family. He loved his church. He loved to preach. Most of all, he loved God. He loved God with all his emotion, all his will, all his ransomed power. This spirit of love gave his ministry a genuine quality which commanded attention and received respect of Christians and sinners alike.

His love for people made it possible for him to preach heart-searching messages in a manner they would accept. He could probe and search until the lukewarm and the hypocritical would be uncomfortable without resentment, for they felt the spirit of the man. His love for people gave his evangelistic sermons a sense of urgency, and brought conviction upon sinners. His love for God and the church and its great doctrines gave his holiness sermons life and sparkle; and whatever else we may say of his preaching, we must say he was never guilty of the sin of dullness.

Orval J. Nease was the type preacher who would be successful in any position in which he was called upon to serve his church and his Lord. He was gifted as a pastor, as his record in the pastorates at Phoenix, Arizona, First Church; Meridian, Texas; Malden, Massachusetts; Columbus, Ohio, First Church; and Detroit, Michigan, First Church will show. He was a college professor and president, an evangelist, and church school executive and editor with equal talent and success. He will be remembered best for his leadership as general superintendent, and his masterful conduct of the business of district assemblies in a manner that inspired confidence and nurtured faith.

The preaching of Orval Nease, it seems, was characterized with paradoxes. There was confidence in his preaching stance, and yet there was humility in his manner. He preached with insistent compassion before a crowd of two thousand, yet with seemingly equal enthusiasm before twenty. His strong, rich baritone voice was often raised in climactic tone, and yet his voice was tender and pleasing. Loving yet chastening, and tender but firm in his dealings with people; educated, yet eminently practical—his was a ministry of many paradoxes.

His delivery was faultless, yet he did not give the impression of being stiff or formal. His hands were graceful in gesture, but even his full arm-gestures did not appear to be artificial or forced. He was often very dramatic in his delivery, moving about the rostrum, gesturing with his entire body, matching his well-chosen words with facial expressions that indicated the depth of his feeling about his message. He had sermon notes, but he seldom looked at them. His messages were so engraved upon his heart and mind that he seemed to preach from the overflow rather than from outside helps. His skeleton outlines were usually easy to observe, yet not so obvious as to bring dullness or monotony to the sermons.

His introductions gave evidence of having been well planned, and the product of careful thought. He began his sermon "The Meaning and Importance of Christian Consecration," for example, with a contextual introduction which was brief, clear, and to the point. After reading the lesson, Rom. 12:1-2, he began:

"In any attempt to give a full-orbed presentation of truth, one would need to employ both of these verses, for they rightfully belong together. But for the purpose of the moment I wish

to suggest a theme and, having done so, to pull down one branch from the tree of truth and pluck fruit for a while. I invite you to think with me along the line of Christian consecration."

We need not observe here that the branch was expertly manipulated and the fruit skillfully plucked, and the listeners went home satisfied and fed.

One who uses metaphor and resorts to oratory and the dramatic is not usually adept at the use of logic in preaching, but with Dr. Nease this was not so. In the same sermon just mentioned, we note his use of logical argumentation in the words:

"Paul says . . . because you have divine love you ought to consecrate. Oh, what pressure he builds up here! He says you ought to consecrate, by the mercies of God; and the mercies of God find themselves in the peace that you have with God, the access, the open heaven, and the present Christ; the fact that you rejoice in hope and have glory in tribulation, and the love of God shed abroad in your heart. He says you owe it to God, you owe it to life, you owe it to the Church, you owe it to your home, you owe it to yourself, to give yourself in utter abandonment to God and His will!"

Dr. Nease had an unusual talent for developing logical, symmetrical, balanced outlines for his messages. His outlines made his sermons easily remembered. His sermon "Jesus, the Good Shepherd," on the text found in John 10:11, "I am the good shepherd," was developed as follows:

- I. The Good Shepherd Loves His Sheep.
- II. The Good Shepherd Knows His Sheep.
- III. The Good Shepherd Provides for His Sheep.

With an appropriate introduction and full subheads, such an outline is simple but profound.

Another excellent example of one of such outlines is his sermon "Separated unto God," from the text John 17:17, "Sanctify them through thy truth: thy word is truth." After a contextual introduction, he presented his main divisions as follows:

- I. The Experience Desired.
- II. The Agent Exercised.
- III. The Subject Affected.
- IV. The Means Employed.

A genius for organizing his material, together with a skill in presenting it, yet might possibly leave something lacking in the ministry of any man; but all this plus a life of prayer and devotion made the preaching of Orval J. Nease effective. His son, Orval, said of his prayer life: "My father was a man of prayer. His habit of praying was never offensive to his growing children, but was rather compelling . . . his prayers reaching around the world in loving concern. He prayed with soul poetry. He prayed until the flow of God's presence permeated the very atmosphere of the room."

Dr. H. Orton Wiley appraised his preaching ability in his characteristically keen fashion when he once wrote: "Dr. Orval J. Nease was a great preacher. His sermons not only had literary merit and were delivered with the ability of a great orator, but they were always spiritual and with extreme unction." Dr. S. T. Ludwig said of him: "The life and ministry of General Superintendent Nease were characterized by a passion to win souls for Christ and a loyal devotion to the Church of the Nazarene."

His illustrations were unique and pungent. Can we ever forget the vivid and lucid story of his experience as a boy in discovering that the "Mighty Thorn Apple" river had been ren-

dered impotent and useless by a double handful of leaves and twigs in the mill? He made the truth live by his ability to use everyday experiences in his preaching.

The gifted poet, Evangelist Charles Hastings Smith, summarized the esteem of uncounted admirers when he penned a poem concerning the death of Dr. Nease, part of which is:

*There is music like Niagara
Thundering down from heaven's
dome,
Coronation music—crown awaiting—
Another pilgrim has come home.*

*I knew him as a leader,
Blest with attributes strong and
brave,*

Almost a Success*

I HAVE SEEN a man who was converted in his early youth and thought then he should give himself to the ministry. But while going to school he became somewhat uncertain and has been tossed about in regard to his work in life all these years. He is a good man, a sincere man, a competent man. In fact he has nine-tenths of the qualification regarded as necessary for the ministry, and he has almost succeeded. If he had possessed a few more desired qualities, or if he had possessed such qualities as he has in a little more outstanding degree, or if he had given himself a little more wholeheartedly and constantly to the task, he might have been a useful and happy pastor right now. But as it is, his situation is pathetic. He is past fifty years of age and yet his apprenticeship is incomplete. He is not sure what he should do, nor is his oppor-

*And his influence cannot be harnessed
To the dimensions of a grave.*

For in the vineyards where he labored

*And told the news of God's sweet
peace,*

*Nazarenes will perpetuate the
memory*

Of a man named Orval Nease.

"God in the midst of our church!" he pleaded in his sermon on "The Power of Authority." God in the midst! That expression perhaps describes the preaching of Orval J. Nease; for he, like the burning bush, called forth out of his blazing heart to men who were constrained by his passion to turn aside and listen.

tunity pressing. While he has been casting about, those in search of pastors have been thinking also, and now they are as uncertain about him as he is about himself.

But it strikes me that there is danger that any of us shall be content to approximate success. If the church does not actually die on our hands we are tempted to feel that the situation is "not too bad." And if we are tolerated and allowed to continue on, even in the days of our youth and early maturity, we feel that there is really nothing to be anxious about. But age is creeping on. Opportunities are passing. Reasons why others should show us charity are becoming fewer, and if we do not do more than "almost succeed" pretty soon, we shall find ourselves gradually moving toward the rear pews and the devil will tempt us to bitterness and self-reproach. He will seek to take our crown and then to destroy our souls.

—J. B. CHAPMAN

The Preacher's Magazine

SERMON OF THE MONTH

The Harvest Is Great

By Remiss Rehfeldt*

The harvest of the earth is ripe (Rev. 14:15).

God's great harvest day is coming. Redeemed souls, so numerous that no man can number them (Rev. 7:9), will gather from the four corners of the earth.

Until that time, whether distant or near, we know not, the Church is commissioned to make possible the harvest. It should be one which will do honor to our God and His Son, Jesus Christ. The missionary, Paul, speaking of Jesus, said, "God also hath highly exalted him, and given him a name that is above every name: that at the name of Jesus every knee should bow . . . and . . . every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). Let God be glorified and the name of Jesus honored among men. This is the true motive of world evangelism.

God has given the Church a power in the gospel which is unequaled. In the natural harvest there is no method for changing tares into wheat. But in the spiritual harvest this is gloriously possible. If the gospel is faithfully given out, sinners will become saints and heathen will become Christians. This will bring honor to the King and provide Him with the

spiritual harvest which is His rightful due.

Consider world evangelism. From whatever vantage point you look, it is convincing. A missionary is reported to have said, in the midst of a message on the love of God, "Now we will consider another phase of the subject." The native interpreter had no word for "phase" in his own language, so he translated, "The missionary is going to climb another stump." Let us mount a few "stumps" as we look at world evangelism.

I. THE EXAMPLE OF GOD'S CHILDREN

Obedience has been the requisite for God's children throughout the ages. They were a marching, conquering host as long as they were obedient; a wondrously led, strangely provided for, and gloriously victorious people, when they obeyed His voice. God was with them in mighty power.

When they were disobedient, it was a different story. Captivity, dejection, and defeat were their lot. Their harps were hung on the willow trees. They lost their song and their victory.

It is impossible to side-step the Great Commission. Christ gave His Church a great task: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). There is no limitation or restriction, no legitimate excuse or exception to this command. Each member of the

*Executive Secretary, Department of Foreign Missions.

*Editorial published in the December, 1930, issue of "Preacher's Magazine."

Church must face this task with obedience, or face his Lord with shame.

II. THE TEACHINGS OF GOD'S WORD

The subject of world evangelism is not new. Someone has said, "The Bible is inspired with a world vision, energized with a world purpose, and marches toward a world goal."

To Abraham, the father of all nations, God said, "Out of thee shall every nation of the earth be blessed." This is world evangelism back in Old Testament days.

One of the major prophets said, "Look unto me, and be ye saved, all the ends of the earth" (Isa. 45:22); and a minor prophet picked up the message by announcing: "Behold, thy King cometh unto thee: he is just, and having salvation . . . he shall speak peace unto the heathen: and his dominion shall be from sea to sea, and from the river even to the ends of the earth" (Zech. 9:9-10).

The New Testament breaks forth with world evangelism in the announcement of Christ's birth, " . . . good tidings of great joy, which shall be to all people." "A light to lighten the Gentiles," said Simeon, the prophet. And Jesus cried out in the Temple, "My house shall be called of all nations the house of prayer." To His disciples, He said, "The field is the world," and, "Ye are the light of the world." Before He left them for heaven, He commissioned them to go into all the world with His gospel.

The acts and letters of the missionaries of the first century make up the remainder of the Bible, concluding with the revelation of God's great harvest, to motivate the Church of the living God to increased activity and to encourage the Church to persevere.

III. THE IMPACT OF GOD'S WORD

If the subject of world evangelism in God's Word is not convincing enough to put the Church on the

march, add to this the impact of God's Word on those who receive it when the Church is diligent.

The translated Word alone is not sufficient. The Ethiopian eunuch had the Scripture, but he needed Philip. The written Word in the hand and the living Word in the heart of a consecrated representative produce startling results.

One night I rode with David Browning from Danville, Illinois, to Kansas City, Missouri. In the early hours of the morning he told me of Percy Sutherland, in British Honduras, whose wife was brought a three days' journey down the Belize River, unconscious all the way, only to be pronounced *i n c u r a b l e*. Missionary Browning found the distraught husband leaning against a lamp post on a street of Belize, weeping in despair. In the mission home later, Percy shook with fear as he saw the "Book that brings a curse" on the table. Brother Browning explained that it was the "Book that brings a blessing." Percy was saved that night. His wife was healed and converted. Wondrous Christ!

As the two men said good-by, later, the missionary said, "Percy, would you like to have a copy of the Book that brings a blessing?"

"O missionary, I'd love to have a copy of that Book."

"Will you promise me you won't let it be burned?"

"I promise with my life!"

A copy passed from the missionary to the new convert. His entire village later asked for missionaries to come and bring them the Book. The impact was tremendous.

Seventy-five years ago a man from Haiti went to Turks Island in the Bahamas and was greatly impressed by the difference between the way these people lived, and the way they lived

in his home town. These were cleaner, more orderly, and happier. On inquiring why, he was told it was due to the Bible. He asked to see this Book and they gave him a copy of the English Bible. He took the Book back home with him, and told his relatives and friends that someday someone would come to tell them about the message in it.

Seventy-five years went by and the man died, but his daughter remembered what he had said. She was in the group that heard the preacher who finally came. He spoke about God, the Creator, our Heavenly Father, who so loved the world that He sent His Son to save all men everywhere.

The woman listened, then slipped away from the group to her home, returning with the English Bible in her hand. When the preacher stopped speaking, she asked him if what he was saying was in the Book which she held. He recognized it at once and said that his words were indeed from that Book. Then she embraced it and cried joyfully, "My father said you would come! I knew you would come!"

IV. THE CONDITIONS IN GOD'S WORLD

If nothing else should convince Christians that world evangelism is imperative, the fact that 800,000,000 people are now under the domination of an atheistic system called communism should move us to action. It is an established fact that communism has a difficult time getting a foothold in Christian lands.

Add to this the distressing situation in the Holy Land. The very country that cradled Christianity has been overrun by a bloodthirsty religion whose followers deny the deity of Christ and expect to gain heaven by killing His followers. There are 270,-

000,000 members of pagan Mohammedanism in the Middle East. No Christian should be satisfied with the relatively few gospel harvesters who are in that area. The Mohammedans are training 1,000 zealous young men in Alexandria, Egypt, to win Africa to the cause of Mohammed. What are we doing for Christ?

Latin America desperately needs the gospel. Priests have kept the Bible from the people and have incited fanatics to persecute and kill Protestants. Economic conditions give communism a tremendous advantage in these countries. Two-thirds of the people are ill fed, ill clothed, and ill housed. But above all else, Latin America needs a faith by which to live, a power which will bring spiritual liberty and the incentive for personal initiative.

Half of the earth's population sits in spiritual darkness. One billion, one hundred, and fifty million people have not heard one gospel message. They have never heard the powerful, matchless, saving name of Jesus Christ, and "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

CONCLUSION:

It is said that during a cotton strike in South Carolina, the plantation owners and their families went into the fields to harvest the crop.

There is a stalemate in the spiritual harvest fields of the world. The Church is tragically behind schedule in sowing the seed. It will take every member of the family of God, doing his best to redeem the time, if there are to be sheaves for the Master. But if there is an all-out effort now, there will be great rejoicing when Christ thrusts in His sickle to reap earth's harvest of redeemed souls.

The General Budget

By John Stockton*

Our general treasurer shows us some of the facts and figures relating to the General Budget, the life-line of our general church and missionary program.

ONE OF THE chief instruments in the hands of the Church of the Nazarene for spreading the gospel around the world is the General Budget.

To those who are not informed about the functions, it may seem a cold, formal thing; but those who know, realize that it is the bread line which sustains our world-wide program.

It is obvious that the members of the General Board feel that we have the best system of distribution of funds for the Church of the Nazarene which can be obtained; otherwise, they would change the system.

Under the present plan, each mission field and each department submits an Asking Budget showing the amount of funds needed to carry on the work of the department for the coming year. After the Asking Budgets have been examined and approved by the Finance Committee, they are submitted to the Board of General Superintendents for inspection and approval. If the general superintendents approve the budgets, the minutes of the Finance Committee are then submitted to the General Board for final approval.

The Expenditure Budget approved by the General Board for 1953-54, to be in operation from May 1, 1953, to April 30, 1954, was as follows:

APPROVED EXPENDITURE BUDGETS

DEPARTMENT	APPROVED 1953-54
Church Extension	\$ 30,000.00
Church Schools	30,657.00
General Contingent	10,000.00
Nazarene News Service	3,500.00
Radio Commission	500.00
Wives of Deceased General Superintendents	5,000.00
EDUCATION	
Regular	24,500.00
Seminary	55,000.00
Foreign Missions "A"	1,216,180.00
Foreign Missions "B"	7,000.00
Foreign Missions "C"	10,500.00
General Assembly	10,000.00
General Board	10,000.00
General Superintendents	42,000.00
Headquarters	90,000.00
Home Missions:	
Regular	252,205.00
Radio	50,000.00
Junior Society	6,200.00
Ministerial Benevolence	65,000.00
Servicemen's Commission	14,900.00
N.Y.P.S.	21,000.00
Stewardship	9,500.00
Total	\$1,959,042.00

As far as the General Board was concerned, the approval of this budget was a work of faith, due to the fact that the budget was approved in January, 1953, and the funds started coming in May 1, 1953, from the churches.

The total General Budget accepted by our churches has never yet been as large as the Expenditure Budget voted by the General Board. However, a great many churches overpay the budget which they have accepted and, thus, we receive sufficient funds to pay the budgets voted.

The report on page 14 shows the total General Budget accepted by the churches of the various districts during the year of 1953-54 and, also, the amount actually paid by each district.

You will note that the amount accepted by the districts lacked \$320,004.00 of being as large as the Expenditure Budget voted by the General Board. However, due to the overpayment of the accepted budgets, we received a total of \$2,062,255.75, which exceeded the Expenditure Budget by \$103,213.75. Thus, sufficient funds were received to carry out the program as planned. The amount received above the Expenditure Budget, approved by the General Board, was turned into missionary channels, due to the fact that the needs are always so much greater than the amount of funds received and there are always new fields which we should enter but cannot because of lack of funds.

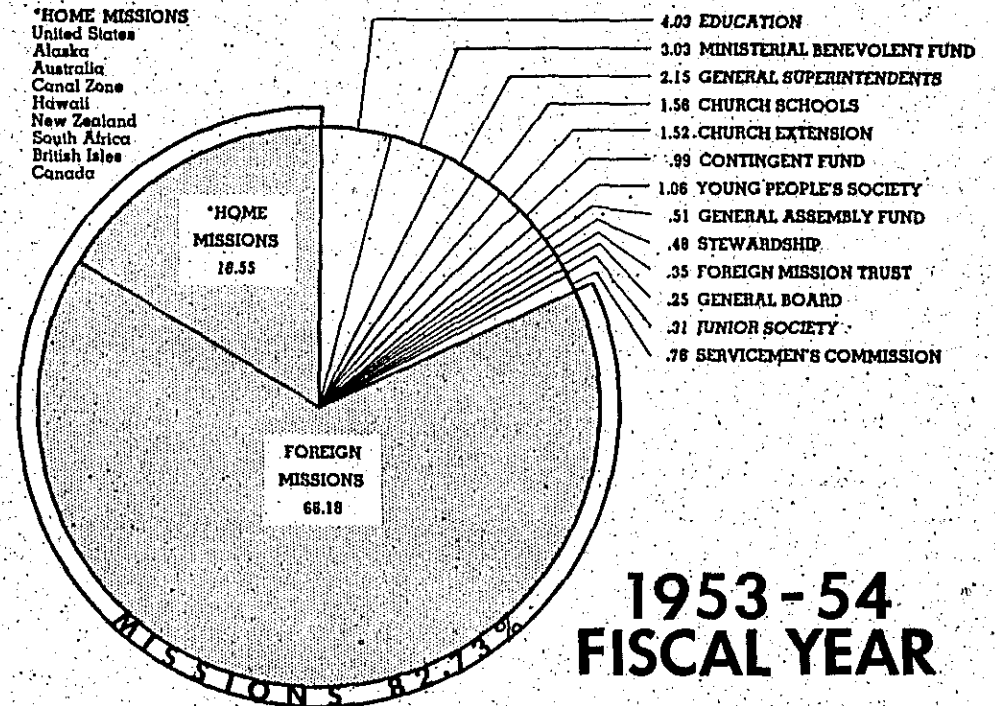
During the fiscal year described,

82.73 per cent of the amount received went for missions, which was a total of \$1,706,097.49. The following chart shows the per cent to each department.

The Church of the Nazarene has always been missionary-minded and the major portion of the funds sent to headquarters from year to year has been used for missions. However, we would not wish to leave the impression that the funds used for other departments are not well invested.

We should remember that the balance of the General Budget dollar makes possible the operation of other authorized departments and agencies of the general church representing vital interests, many of which are closely related to world-wide evangelism.

GENERAL BUDGET DOLLAR



1953-54 FISCAL YEAR

*General Treasurer, Church of the Nazarene.

We must have a strong, growing church at home in order to be able to support our mission work abroad. The general superintendents and the members of the General Board realize that we must carry on a well-balanced program in order to succeed in our task of going into all the world to give the gospel to every creature. I am well acquainted with the general superintendents and the members of the General Board and I have utmost confidence in their ability to make the right decisions when the budgets are being considered. Consequently, I

lose no sleep regarding this phase of the work. I also have faith in the Nazarenes, and I know that if the members of our churches everywhere will mind God and pay their tithes and make possible the 10 per cent program of the church, God will keep His promise and pour out His blessings upon us. His promises have never failed and we can be sure of them if we do our part. God grant that we may not fail our generation and that we may do the work of Him that sent us, "while it is day," for "the night cometh, when no man can work."

GENERAL BUDGET ACCEPTED AND PAID 1953-54

	Accepted	Paid
Abilene	\$ 26,179.00	\$ 31,010.06
Akron	39,095.00	84,318.94
Alabama	19,575.00	17,410.27
Albany	17,373.00	17,844.68
Arizona	17,645.00	20,631.32
Canada Central	8,831.00	11,267.71
Canada West	22,300.00	33,610.07
Central Ohio	50,965.00	92,375.32
Chicago Central	29,070.00	37,872.34
Colorado	48,388.00	42,130.80
Dallas	25,330.00	26,304.24
Eastern Kentucky	14,091.00	20,063.26
Eastern Michigan	45,526.00	41,756.25
East Tennessee	12,957.00	18,462.16
Florida	28,656.00	33,740.32
Georgia	16,910.00	17,409.33
Houston	26,190.00	20,230.07
Idaho-Oregon	33,957.00	35,862.74
Illinois	41,265.00	46,021.56
Indianapolis	36,986.00	47,779.42
Iowa	37,210.00	50,729.03
Kansas	39,032.00	48,198.01
Kansas City	36,479.00	49,445.38
Kentucky	9,984.00	17,453.13
Los Angeles	43,225.00	60,633.40
Louisiana	13,061.00	14,533.04
Maritime	3,000.00	2,460.80
Michigan	39,145.00	46,722.44
Minnesota	11,270.00	14,172.66
Mississippi	7,651.00	7,848.35
Missouri	29,943.00	36,341.14
Nebraska	12,690.00	14,523.74
Nevada-Utah	2,057.00	2,703.78
New England	30,035.00	39,619.77
New Mexico	10,556.00	14,779.25
New York	10,085.00	14,771.53
North Arkansas	11,445.00	13,712.34
North Carolina	9,097.00	9,840.01
North Dakota	7,995.00	9,379.29
Northeastern Indiana	77,195.00	87,570.46
Northeast Oklahoma	16,935.00	17,909.68
Northern California	65,000.00	79,868.23
Northwest	40,231.00	45,120.39
Northwest Illinois	20,970.00	22,554.99
Northwest Indiana	24,731.00	28,521.16
Northwest Oklahoma	28,055.00	40,589.04
Oregon Pacific	32,038.00	45,398.41
Pittsburgh	35,000.00	51,798.60
Rocky Mountain	10,670.00	10,795.92
San Antonio	17,879.00	19,475.76
South Arkansas	13,098.00	12,862.96

South Carolina	13,735.00	12,310.31
South Dakota	4,960.00	5,149.08
Southeast Oklahoma	13,381.00	13,498.69
Southern California	41,155.00	54,064.07
Southwest Indiana	36,136.00	36,976.88
Southwest Oklahoma	27,236.00	27,976.66
Tennessee	28,002.00	39,826.77
Virginia	10,479.00	8,580.73
Washington Pacific	22,500.00	22,961.79
Washington-Philadelphia	45,860.00	48,405.58
Western Ohio	54,890.00	76,782.68
West Virginia	33,792.00	46,934.63
Wisconsin	9,860.00	11,982.83
	\$1,639,038.00	\$2,031,684.29

NO ACCEPTED BUDGET

Africa		\$ 220.73
Africa Colored		280.00
Alaska		7,413.84
Australia		619.98
Australia Aborigines		2,369.51
Barbados		1,000.00
Bolivia		71.64
British Guiana		41.70
British Isles North		2,587.06
British Isles South		4,253.69
Cape Verde Islands		302.00
Cuba (Havana)		68.30
Gulf Central		25.00
Hashemite Jordan		25.00
Hawaii		1,530.46
India		127.00
Italy		100.00
Mexican Central		160.00
Miscellaneous		1,824.06
Nicaragua		194.00
North American Indian		2,711.79
North Mexico		40.00
Okinawa		30.00
Panama Canal Zone		257.38
Philippine Islands		335.50
Puerto Rico		685.22
Seminary		323.52
South Africa		372.40
South Mexico		240.00
Southwest Mexican		1,942.41
Texas Mexican		419.27
		\$ 30,571.46
		\$2,062,255.75

The Preacher's Magazine

Ten Per Cent for Missions

By Remiss Rehfeldt*

THERE IS a beautiful and accurate simile of Brunner's: 'The Church exists by missions, as fire exists by burning.' When the fire dies it is no longer a church. It meets the fate that has overtaken Salem, Illinois, called 'the town that became a museum.' So there can be a church that becomes a museum. We can go on a conducted tour around it. There is the creed in a glass case; there are the records in a safe. There are the mummies, once alive. And there will be no communication."

Thus writes Dr. Halford Luccock in his book, *Communicating the Gospel*.

That the Church exists to communicate the gospel is beyond dispute. John Wesley's comment on Mark 16: 15, "Go ye into all the world, and preach the gospel to every creature," is applicable here. He said: "Our Lord speaks without any limitation or restriction. If, therefore, every creature in every age hath not heard it, either those who should have heard it, or those who should have heard it, or both, made void the counsel of God herein."

I recall hearing Dr. R. T. Williams speak on the first psalm. Putting his statements in the positive, he said, "Blessed is the man who gets his counsel from God, his pleasure from promoting the kingdom of God, and his spirit or attitude from Christ." A sincere application of this formula will result in an all-out effort to seek

the salvation of the lost everywhere. Let us not be guilty of making void the counsel of God.

In an endeavor to increase the tempo of our world evangelism program, thus carrying out to a greater degree the command of our Lord and showing ourselves alive unto Christ, the General Board launched the 10 per cent plan. Proportionate sharing is so reasonable and has so solid a foundation in God's Word that it was recommended to the churches without hesitation. There was no question but what there would soon be many 10 per cent districts. And it is true, the increase has been steady and heartening, but not sufficient to permit the kind of missionary advance the church would like to make for Christ.

After five years, in the January board meeting of 1954, it was noted that there were only three 10 per cent districts, and just four in the 9 per cent group. Several districts were still in the 4 and 5 per cent areas. Many were below the average of 7.54 per cent. It was decided that we should do something about this situation.

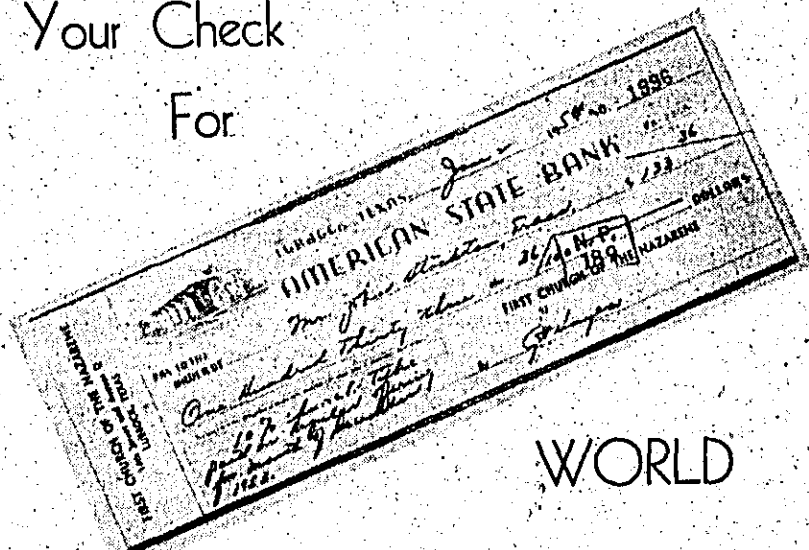
Lest it may seem that this is a matter of small consequence, let it be remembered that there would have been \$740,000.00 more for world evangelism than was received last year if every local church had reached the minimum goal of 10 per cent for missions. This amount of money would have opened several of the pressing

*Executive Secretary, Department of Foreign Missions.

fields now waiting and challenging us to bring them the gospel. It would have substantially increased the limited budgets in present fields of operation where missionaries are depending upon the church for financial assist-

ance. Even though the native people are taught the basic principles of stewardship, the responsibility to help them provide and operate modest chapels, pastors' homes, dispensaries, and schools cannot be escaped.

Your Check
For



WORLD EVANGELISM

Above is reproduced the first check from our church to be sent each month for World Evangelism.

Ten per cent of your tithes and offerings each month is sent to our General Headquarters in Kansas City. What does this mean? As you faithfully give of your tithes and offerings to the local church, you have a special part in bringing the gospel to that hungry soul.

May God bless you as you continue to pay your tithes into the local church. Let's not fail God. Let's do our part. Let's give more so that others may have more.

Yours for the salvation of souls,

Milton Poole
Milton Poole, Pastor
First Church of the Nazarene
Lubbock, Texas

Can it be denied that the measure of success which has been attained is tremendously worth while? Since 1949, 100 new missionaries have been placed under appointment by the General Board for service in the various mission fields operated by the Church of the Nazarene, although, because of illness or other factors, vacancies have occurred on the various mission field staffs, which have held the net increase during this five-year period considerably below that figure. During the same five years, 368 properties have been purchased or erected on the mission fields. Since the launching of the 10 per cent program, many new areas in already existing mission fields have been entered and new tribes reached with the gospel. Bible schools have been opened, and the staff of national preachers has greatly increased.

Every Church of the Nazarene can be a 10 per cent church this year. Perhaps your regular channels of missionary giving have not been sufficient to bring your church to this minimum goal. Should this be the case, there are two ways to remedy the situation. Either increase the total giving through regular channels (missionary dues, Prayer and Fasting, Thanksgiving and Easter offerings, birthday offerings, and Alabaster Box giving) or add another channel to the General Budget. This channel is "a tithe of the tithes and offerings of the local church." It is a most logical way of promoting regular, systematic giving. Not only would it bring your church up in its total giving for missions, but it would greatly increase the income of the general church and put it on a regular, stable basis.

Said Richard McBrien, pastor of the Winfield, Kansas, Church of the Nazarene, "We shall continue to push the Easter and Thanksgiving offer-

ings, along with the other channels of missionary giving, and send our church 'tithe of the tithes' to Kansas City, weekly."

In this issue, we are showing the letter sent to the members of the Lubbock, Texas, Church of the Nazarene, by their pastor, Milton Poole. Note the last paragraph of the letter: "May God bless you as you continue to pay your tithes into the local church." It is a universal testimony that the local church secures more tithers, and thus has more money left for other purposes, after it has been announced that the "tithe of the tithes" will be sent to headquarters for missions. It is worth trying and it will certainly help our world evangelism program. Whatever method you may choose to use is entirely in your hands; but for the sake of reaching the heathen, and for Christ's glory, be a 10 per cent church this year.

What Is Evangelism?

It is the sob of God.

It is the anguished cry of Jesus as He weeps over a doomed city.

It is the cry of Paul, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

Evangelism is the heart-winning plea of Moses, "Oh, this people have sinned. . . . Yet now, if thou wilt forgive their sin—; if not, blot me, I pray thee, out of the book which thou hast written."

It is the cry of John Knox, "Give me Scotland or I die."

It is the declaration of John Wesley, "The world is my parish."

It is the sob of parents in the night, weeping over a prodigal child.

—The Cumberland Presbyterian

Pastors Are Asking . . .

By Mary L. Scott*

"What is the difference between the Department of Foreign Missions and the N.F.M.S.?"

There is considerable difference. The Department of Foreign Missions is administrative and policy-making. They interview and appoint (with the approval of the Board of General Superintendents) all missionaries, determine all matters of policy regarding our missionary work, and handle all matters pertaining to personnel and finances on the mission field.

On the other hand, the N.F.M.S. works entirely at the home base, promoting, inspiring, encouraging, praying, giving missionary information, and raising funds. The N.F.M.S. is the chief channel—with the exception of the work done by missionaries in conventions and tours, and the *Other Sheep*—through which the Department of Foreign Missions works to promote the cause of missions in the homeland. The N.F.M.S. is an auxiliary of the Department of Foreign Missions.

"But what do local N.F.M. Societies actually do? Aren't they really sort of a genteel social club—a 'ladies aid society' to give our women an excuse for getting together?"

The objectives of the N.F.M.S. are stated in Article II of the local constitution:

1. To enlist the members of the church
 - a. in active missionary service
 - b. in united prayer
 - c. in the study of the salvation needs of the world
2. To promote a wider knowledge of the mission fields of the Church of the Nazarene.
3. To raise funds for extending the kingdom of Jesus Christ around the world.

Naturally, where people are together in a group there will be some sort of social aspect, but that is incidental, and should be kept so. It is not a basic part of the plans and purposes of the N.F.M.S.

Let us look at the purposes as stated in the Constitution of the Society:

First—to enlist members of the church in active missionary service and united prayer and study. Notice the scope—work, prayer, study. A Nazarene will be a better church member for belonging to the missionary society because he will get a broader vision of the task of the church and its outreach. Church members praying together and working together will be stronger and more unified in all their church relationships.

The missionary society is a place where every church member can find a place of vital service. One of the most important phases of the society's work is the service of intercessory prayer for missionaries, na-

tional Christians, and the lost around the world. This is an area in which everyone can share. Without an emphasis on burdened, intercessory prayer, neither the society nor the local or general church can long survive. The service of prayer is open to all Christians, old or young, rich or poor, who will give themselves faithfully to it. The N.F.M.S., with its constant reminder of pressing world needs, keeps the importance of prayer before the people.

The Prayer and Fasting League offers an avenue through which church members can unite their faith and sacrifice, with the single purpose of praying for world needs, and of putting concrete action behind their prayers by giving the price of the fasted meal to world evangelism.

Second—to promote a wider knowledge of the mission fields of the Church of the Nazarene.

Through the systematic promotion of the N.F.M.S. Study and Reading Course, members of the society are constantly urged to read books by Nazarene authors about Nazarene missions. Monthly meetings offer a regular channel through which an intensive study is made of one or more selected fields each year. Books for the Reading Course are selected, or assigned to be written, by the Missionary Study Commission, made up of representatives from every department of the general church.

Third—to raise funds for extending the kingdom of God around the world.

As an organization, the N.F.M.S. raises funds for only one purpose—the missionary work of the church.

During the last fiscal year (1953-54) this organization raised \$976,973.93 for the General Budget and \$281,763.71 for Foreign Missions Specials—a total of \$1,258,737.64. These funds were raised through dues and

offerings, Prayer and Fasting, Alabaster, and other foreign missions specials.

Thank you, pastors, for your share in this effort. Without your willing and enthusiastic support, we are well aware that the N.F.M.S. could never make the contribution that it does to the cause of foreign missions in the Church of the Nazarene.

"What plan of organization should I use to make the N.F.M.S. mean most to my church?"

That depends entirely upon the local situation. Some have found that setting apart one Wednesday night (or whatever night is the regular weekday church meeting night) a month, when the entire church studies missions, is most effective. In some instances, the study is presented to the whole group, all ages combined, and then the groups divide into chapters according to ages or interests for the activity period, when they roll bandages, conduct chapter business, pack boxes for missionaries, or whatever their local program involves. Others conduct business and study in the general meeting of the whole group and the work groups meet on some other time during the week for sewing or bandage-making. Still others meet for an opening devotional period and special prayer for missions and then divide into separate chapters for study and chapter business. Then, of course, there are many that meet as a whole group only when a special missionary speaker comes to the church. The rest of the year the individual chapters meet by themselves on any designated night they choose, and conduct business, devotional period, prayer, and study within their own group.

The time of your meeting should be determined by the local group—

*General Secretary, Nazarene Foreign Missionary Society.

whatever time is most convenient for most people. Whether they meet in the church or in someone's home is immaterial. Those who have separate chapter meetings often find it pleasanter to meet in individual homes, choosing a different home each month.

If the local group decides to form separate chapters, these can be organized on whatever basis will best meet the local need. Some prefer separate men's and women's chapters; some prefer couples' chapters on various age levels; some find a chapter for business and professional people attracts interest. Some combine their single and married people, and others provide separate chapters for each group. Some divide on age and interest level; combining men and women, married or single in the various groups.

In planning chapter activity, do not discount the men. Many districts have found that their men are keenly interested in box work—medical boxes or boxes of men's used clothing, in particular. Some let the men supply the man's section of a missionary couple's box list. In at least one instance, the men took an active part in bandage-rolling, coming up with an ingenious invention that rolled bandages by turning a handle, and kept a whole corps of workers busy preparing the bandage strips to be rolled.

The only advice the general N.F.M.S. office would offer to local churches is: Study your local group; learn their preferences if any; experiment with various types of meetings until you find the one that draws the most people of the church into a systematic study of missions and a growing concern for their responsibility to this great work of the church. When you find a method that works best for you—develop it.

Our primary concern will always be

that every Nazarene become a missionary-minded, missionary-praying Nazarene. We earnestly believe, and I think history will bear us out, that one of the first signs of a dying church is its lessening interest in missions. And conversely, the church that puts its mission-interest and giving first inevitably finds its spiritual life, its membership, and its giving to other interests increasing in direct proportion.

A missionary church is blessed of God. It is a unified church, enthusiastic, unselfish, its interests turned outward to the needs of the world. By encouraging and using the missionary society in your local church you will build the kind of church you would like to pastor, for the church that is united in its concern for others will not become involved in internal conflict and confusion. A church never loses by sharing its material and spiritual blessings with others.

In a Rut? Try This

We had been in Science Hill, Kentucky, about ten months as pastor when the Lord definitely laid it on my heart to ask the church to become a 10 per cent church. The board voted to try it for three months.

Up until that time our finances were pretty well in a rut, never varying over \$5.00 or \$10.00 from month to month. During the first three months of 10 per cent giving we took \$150.00 from our treasury for repairs on the furnace, gave 10 per cent to missions, and our treasury was still up to the same level as it ordinarily had been without any of these extras being drawn on it. The spiritual condition of the church was better than it had ever been.

—REV. ROY WELLS, Science Hill Church of the Nazarene, Kentucky

IV. Child Evangelism by the Pastor

By Melza H. Brown*

THE PASTOR who succeeds in child evangelism must be interested in children at all times. If he neglects them in the regular services or fails to recognize them when he meets them elsewhere, he will defeat himself in his endeavor to lead these same children to Christ.

Children have a peculiar sense of discernment and are able to tell whether or not the adults are sincere and genuine in their interest in them and concern for them. Far too often children have been made to feel that the services of the church were not for them and that they were not needed in the church.

A pastor can afford to spend time and effort in winning the confidence and respect of children. Mrs. Brown and I have many times driven across the city to make a call at a home to please a little child—perhaps to see a Christmas tree that the child wanted us to see, or to admire some new gift the enjoyment of which the child desired to share with us. These calls not only help the child but they mean much to his parents also.

The children who love their pastor will be tied to him, making it much easier for him to lead them to Christ than would otherwise be true.

Children won to Christ will pay off in the bringing of their parents into the church. Just recently in my call-

ing I talked to an eight-year-old girl who was at home with her daddy, her mother being in the hospital. The little girl soon yielded to the Lord and we knelt together and she prayed through to victory. She expressed a desire to be baptized and join the church. I had been endeavoring to persuade these parents to unite with the church, as they were eligible for church membership, but the leading of this little girl to Christ was the means of bringing the parents to a decision to desire church membership.

The services of the church are usually planned with only the adult congregation in mind. However, if the children are to listen to the services of the adults, it will not do any harm for the adults to occasionally listen to a sermon prepared especially for the children of the congregation.

The children can also be used in some of the services. This will help them to feel that the service belongs to them as well as to the adults. A youth choir can sing a few numbers at some service; some of the special numbers in song can be furnished by children in the regular services, rather than having all by adults. Occasionally the youth of the church can assist with the ushering. Where there are organized Caravan programs, these groups can have some part in the service occasionally.

Children appreciate attention or recognition. The pastor should be just as considerate of the children as of the adults in the congregation. When the pastor shakes hands with the con-

*Pastor, First Church, Colorado Springs

gregation at the door of the church and greets the people, the children should be greeted and noticed individually just as the adults. These various things, little in themselves, may not seem to be a part of child evangelism, but the fact is that they all have a very definite bearing on the success a pastor has in dealing with children. Evangelism is leading peo-

ple to Christ, and the first prerequisite is to have the confidence of those who are to be won. Thus if we would lead children to Christ they must be glad and willing to follow our leadership.

The boys and girls need Jesus, and we need the boys and girls in the church.

Character, the Greatest Asset of a Preacher

By A. S. London*

CHARLES SPURGEON, one of the greatest preachers of England, once said: "A good character is the best tombstone of a preacher. Those who love you and were helped by you will remember you for what you were, when forget-me-nots are withered. Carve your name on hearts, not on marble."

Horace Bushnell, the great divine, said: "There has never become a great and beautiful character in the life of a preacher which was not made so by filling well the ordinary and smaller offices of God."

Roland Hill, a leading minister of his day, said: "I have learned by experience that no man's character can be eventually injured but by his own acts." Genius commands admiration. Character secures respect. You are to be judged as a minister by what you are.

Men of brains may be admired, but men of conscience and character are followed. "A handful of a good life is worth more than a bushel of learn-

ing." All preachers cannot be looked upon as great preachers, but every man in the ministry can be honest, genuinely sincere, and honorable in every respect.

*Though I could reach from pole to pole,
And grasp creation in my span,
I must be measured by my soul,
For character is the standard of the man.*

A preacher can be true to God and right in every detail. The doing of one's duty as a gospel preacher is the highest ideal of life and character.

Martin Luther once said: "The prosperity of a country depends, not on the abundance of its revenues, nor on the strength of its fortifications, nor on the beauty of its buildings, but on its men of education and character."

A minister may be talented, highly gifted, and yet be bordering on the brink of ruin. Character is moral order seen through the medium of a preacher's nature. One of the most

gifted men sat out in front of me as I spoke in a state institution. He had filled big city pulpits. But inwardly he was corrupt. He lacked strength of character, or soundness. He collapsed.

The only true barrier for a minister against public opinion is purity of character. Without principle, a preacher is like a ship without a rudder. He is as one without law or government.

It ought to be said of every preacher of the gospel of Christ, as was said of George Washington, when it looked like France would declare war on the United States, "Permit us to use your name, for there will be more efficacy in it than in many an army." Not from the viewpoint of military leadership or international influence, but in honesty, godliness, integrity, sobriety, and Christian manliness.

Talent, even in the life of a minister, cannot be trusted unless based upon veracity. A man might have the brains of a Webster, but if he could not be depended upon to tell the truth, of what value is he to society? Character embodied in thoughts and deeds takes on the nature of immortality. It was said of one great divine of long ago that it would be better for a state to go out of existence than for his ministry to cease.

Every preacher can be high-minded, truthful, honest, virtuous, courageous, and reverential.

A minister of strong Christian character speaks the truth in love, has the courage to live right under all circumstances, resists temptation to do wrong, and has the power to do his duty, as God gives the light, to the best of his knowledge and ability.

History declares that Latimer and Ridley went as cheerfully to their death as a bridegroom to the marriage altar, the one bidding the other, "Be of good comfort, for we shall this

day light a candle in England that, by God's grace, shall never be put out."

Madam Guyon suffered in a French dungeon for more than four years. But she knew she was right. What is suffering if it is done for truth and right living? She said, "The very stones of my prison appear like rubies in my eyes."

Character in the life of a minister is his greatest sermon. It is what you are in the dark. It is what you are when no one sees you.

QUIET CONFIDENCE

*I wish thee now, 'midst all the world's
dark sorrow,
The quiet sense of being truly blest;
We cannot tell what waits us on the
morrow;
But we can have in Him deep, quiet
rest.
His hand, unseen, still ruleth o'er the
nations;
His will is sovereign—even as His
power:
Today o'er earth deep groans and
lamentations—
But He is ruling e'en in this dark
hour.
Not sin, nor wrong, nor base, unholy
passion
Shall win the day, since He is on
the throne;
Not so shall He His holy purpose
fashion,
Though oft it seems that evil reigns
alone.
In Him we rest; our Fortress, strong,
abiding;
In Him is peace, and freedom from
alarm,
And quiet strength, and inward deep
confiding.
For He can keep from every kind of
harm.*

—J. DANSON SMITH

*Sunday-school Evangelist



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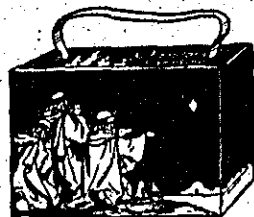
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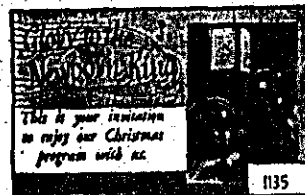
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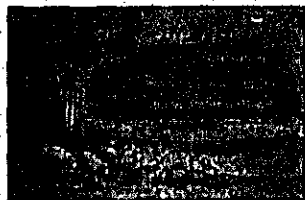
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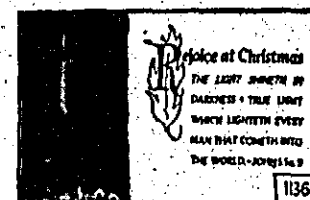
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"QUEEN OF THE PARSONAGE"

That Overwhelmed Feeling

By Lora Lee Parrott*

IT WAS during our pastorate in Washington state. My husband was in Europe on a six weeks' trip. I was home, tired from long months of steady grind in the parsonage. Although visiting clergy were brought in for each of the public services, the full responsibility of the church office and administrative work was mine. I was directing a teen-age choir and supervising the production of a daily radio broadcast. Tired, lonesome, and going along the unknown road of waiting for the arrival of our first child, I suddenly got that overwhelming, swamped feeling. An overseas telephone call which the doctor suggested proved futile. It seems there aren't many telephones on the Island of Cyprus. My obstetrician ordered a three-day hospital rest away from the telephone and the congregation. But this relief was only temporary.

It was during this experience that I first learned the secret of tapping that source of spiritual and physical strength that comes of God in times when we need Him most. Since then on many occasions I have called upon the power of Christ for needed energy and strength at times when the output was beyond my resources. I revel in the joy and strength that comes of Him in times when otherwise this pastor's wife would be overwhelmed and

beaten down by situations beyond her control.

St. Paul, who was neither a preacher's wife nor an advocate of preachers having wives, has given us the secret of overcoming circumstances.

"We know also that those who love God, those who have been called in terms of his purpose, have his aid and interest in everything. Now what follows from all this? If God is for us, who can be against us? The God who did not spare his own Son but gave him up for us all, surely He will give us everything besides!" (Rom. 8:28, 31-32 Moffatt).

It's the old story of the painter's house which is never painted and the taxi driver's family that always has to walk. It can be an easy thing for a pastor's wife to suffer from that overwhelmed feeling that is either the cause or result of spiritual anemia. The pastor's wife is called on to give out continually from her own spiritual store. However, these resources from time to time must be substantially replenished. She can be so concerned about dealing with the matters of the Kingdom that she fails to deal with the most important matters of her own soul. Here are a few suggestions to keep ahead of that overwhelmed feeling:

(1) Learn to enjoy a sermon. The pastor's wife can easily drop into the role of critic as she listens to her hus-

band's sermons week after week. She knows full well that one of the first things he will ask after returning home from the pulpit will be for a report from her on the condition of the material and its delivery at the Sunday morning service. He must rely upon her for constructive suggestions. However, the pastor's wife must be skillful in learning to give this report in a constructive, solid way and at the same time not fall into the habit of listening only for mistakes and failing to get spiritual help from the worship service herself.

(2) The pastor's wife must maintain some formula for personal private devotions. Time for reading, meditating, and praying is necessary. Unless this is done, a great amount of the spiritual food which is needed for her own welfare will be unconsumed.

(3) The pastor's wife must learn to be successful in dealing with her own frustrations. It may become a habit for her to place all of these matters

firmly into the hands of her pastor-husband, thus avoiding any moral decisions of her own. This leads to spiritual anemia and the end result is a lack of growth and development.

(4) A practical application of God's Word is the best resuscitator I know. Here are some of my favorite promises. God must have made these particularly for preachers' wives who need a lift.

Isa. 26:3—"Thou wilt keep him in perfect peace, whose mind is stayed on thee."

Gen. 28:15—"And, behold, I am with thee, and will keep thee in all places whither thou goest."

Prov. 17:22—"A merry heart doeth good like a medicine; but a broken spirit drieth the bones."

Ps. 3:5—"I laid me down and slept; I awaked; for the Lord sustained me."

Ps. 27:1—"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

A Prayer for the Pastor's Wife

By Mrs. R. T. Williams, Sr.*

Our Father, with gratitude we acknowledge Thy goodness toward us. Open our eyes to the multitude of Thy mercies. We rejoice in Thy loving care. Humbly we thank Thee for all we are and have. We would use what is ours to Thy honor and glory. Demand of us our best and hold us to it. Lead us gently but firmly by Thy hand through every dark valley and up from every shadowy vale. Open our eyes to Thy truth. May it guard and guide us in our times of need.

Help us to face the future unafraid. "I will fear no evil, for thou art with me." Make us ashamed of fussing about our smaller troubles. And when the blows are heavy, help us to meet them with courage and fortitude and use them as steppingstones to better things.

Keep us from wanting things as they used to be, or as we would like for them to be. Help us to remember that we ought to be a shining example to the world of a conquering, overcoming faith. Herein lie peace, quiet, measured confidence, and abiding hope.

Lord, teach us to pray and not to faint.

*Bethany, Oklahoma.

*Pastor's Wife, First Church, Flint, Michigan.

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

It's New

Win Them, the little book for personal workers by Dr. Jarrette Aycock, has remained a best seller in the Church of the Nazarene for many years, its sales even increasing during the Crusade for Souls emphasis. Dr. Aycock has now written a companion volume, "Save Some," that is described as "a series of suggestions for dealing with souls at an altar of prayer." This book should be studied by every Christian desirous of helping seekers at the altar and may be read and reread with profit. Every pastor should introduce it to the laymen of his congregation. It provides a practical supplement to the manual on altar work, *We Have an Altar*, described in the October issue. It is available from the Nazarene Publishing House for 65c.

CRUSADE ECHOES

God Seeks Out a Rancher

By Oscar F. Reed

The foothills of Western Canada are lush with golden grain and grazing Herefords in the fall—cold and crisp in the winter. It was a sunny October day that Ronald and I drove some ten miles out of Calgary to visit a family of ranchers who were coming to church through the invitation of another layman, and the interest of their daughter in the boys' and girls' camp.

*Secretary, Crusade for Souls Commission.

After the usual conversation we were preparing for prayer when the rancher remarked, "You know, Brother Reed, I am not a Christian." I replied, "But you would like to be one." With big tears welling up in his eyes, he said, "Yes."

God met us that day, and a wonderful couple found God in saving grace. Later they knelt at the First Church altar, and Christ sanctified them wholly. It wasn't too long before the whole family united with the church.

Today they are one of the most active of my families. Frank is a member of the board, Mrs. Paige supervises the service for the deaf on Sunday afternoons; the daughter is a student at Canadian Nazarene College, and the two boys are interested in the Caravan work.

Last year, Frank had to have a crop to survive. "When I sowed my barley," he said, "I not only asked God to give me a crop, but I thanked Him for answering prayer." That was in April. He reaped in September. Hail was bad this year, but Frank's farm was untouched. It pays to serve God.

Who won this family for Christ? A preacher who happened to draw the net? Ah, no! Who won them? Caravan leaders who gave their time to the children! Consecrated laymen who took their vacation period to go to Camp Hope; and a daughter gloriously saved who prayed for her parents.

The Crusade Pays Big Dividends!

The Preacher's Magazine

Share with Others

Your questions, illustrations, sermon outlines, and ideas that have worked in the Crusade for Souls make up the content of this section. Please mail them to the Crusade for Souls Commission or the editor of this magazine.

HOW WE DID IT

During the past twenty years one Midwestern church has developed a system of prayer groups with outstanding results. There are now seventeen such groups, each composed of not less than five nor more than twelve persons meeting once a week.

Ten of the groups are of women that meet in homes, each guided by someone in the neighborhood willing to take charge for a time. They alternate homes from month to month and usually meet about 9:00 or 9:15 a.m. for forty-five minutes. There are two men's groups. One has a noon luncheon every Friday in a hotel private dining room. The other meets at five o'clock Saturday afternoon. Five youth prayer groups meet on Sunday afternoon at five-fifteen.

These groups are true prayer cells without any attempt to provide a "program" for the meetings. The leader reads a few verses of scripture or some spiritual message and a listing of prayer needs given weekly by the minister. There is a short period of silent prayer and then voluntary prayers by all who wish to pray audibly. Prayer is for the sick and sorrowing, the needs of the congregation, the pastor, and the next Sunday's services.

How is such a prayer plan developed? The pastor says the minister

must begin by devoting himself to disciplined, daily prayer. Then he meets with a few members deeply interested in the spiritual growth and development of the church. From this small nucleus other prayer groups begin. Whenever a group grows beyond twelve, another is formed.

The results in this church have been outstanding. In the twenty years the membership has increased 150 per cent; Sunday school and church attendance has quadrupled; the giving of the congregation has multiplied 5½ times. The pastor says: "Behind these statistics is a deepening of the spiritual life of the congregation. Prayer-group members are really trying to see what God wants them to do. Many have become spiritual pivots around whom great community interests revolve. The spirit of unity, power, and love is manifest. I believe that if congregations throughout the church decide to make prayer and vital Christian living their program, no one of us could estimate the end results."

This happens to be a Presbyterian church, but is there any reason why Nazarenes shouldn't pray more?

Here's Something You Can Use

HOLY HABITS

1. Attend every possible preaching service at the church.
2. Establish family and personal prayer periods.
3. Spend a time each day in reading the Bible and other religious works.
4. Take time each week for personal witnessing.
5. Add purpose to your program of living by accepting the will of God through Jesus Christ. Make His objective your objective.

—The Evangelistic Advance

Remembering the Servicemen

It is fitting that the local church should take at least one Sunday a year to give recognition to her young people away from home in military service.

Servicemen's Day (November 7)

The Sunday preceding Armistice Day has become recognized throughout the church as Servicemen's Day. Many churches find this an ideal time to give special recognition to the members of the armed forces who attend their services or those of their own groups who are in service.

Why Such a Day?

Some may ask this question, wondering why we should carry this militaristic emphasis since we are not in war. Surely we do not do it to sponsor militarism, but rather to alert the church to the need of keeping in touch with their men in the service and of giving attention to the men from other churches who may be worshipping there. The Nazarene Servicemen's Commission now has close to 10,000 names on its mailing list. Young men (and women) from our churches are going into military service and returning home from service regularly. There are few churches who do not have any men in uniform. Few families are unaffected by the demands of military service. It is a factor in present-day life which the church cannot ignore no matter how much we may deplore the necessity.

A Plan for Service

It is not necessary to make extensive plans for Servicemen's Day. Some churches will find it beneficial to do more than others. However, a simple plan of recognition of service-

men is in order. Perhaps a young people's service or recognition in church will seem sufficient. The point is—each pastor should do something. He should build around the particular interests of his own church and the persons who are available to assist him. Such a program might include a short talk on the meaning of the Christian and national flags, salute to the flags, reading of the Service Roll, silent prayer in memory of those who have given their lives in the service, prayer for all men in the armed forces, special recognition of servicemen present, and a short talk by a serviceman.

Promotion

Hadley Hall, pastor at Southeast Church of the Nazarene, Charleston, West Virginia, wrote about last year's plans:

"We had a most interesting service honoring those in the armed forces here at our church. We had a representation of each branch of the service from the recruiting offices here in the city. We met every bus and train that came into the city that day and gave the servicemen who got off a special invitation to attend the service. We also passed out invitations on the street, and sent invitations to all persons whom we knew had loved ones in the service. It was a very nice service. We hope to repeat it again next year."

—L. J. Du Bois, Director, Nazarene Service Men's Commission.

ONE MAN'S METHOD

Preparation for Revival

By a Busy Pastor

ONE OF THE more difficult lessons we have had to learn in the pastorate relates to matter of preparation for a series of evangelistic services, commonly referred to as the "revival meeting." It was a startling discovery to find that every series of meetings did not automatically become a revival. More often than one would care to admit, the preaching mission was just that and little more. Good sermons and enthusiastic presentation, some new faces, several at the place of prayer, perhaps a few new members . . . and that was about all. After a number of years of such frustration, we became desperate to learn the secret that brought revival. Here is how it happened.

JUST PREACHING

It was during a certain pastorate that we determined there would be revival or a funeral. Every plan was tried. Advertising and personal invitations were increased in scope and number, the best evangelists called, the finest entertainment provided, finances underwritten—everything humanly possible was done. The evangelist came and preached well, finances came easily, and new people from other churches attended. Our own people were thrilled and their emotions stirred. After it was over there were no new members, and within a few weeks things were back at the same discouraging tempo.

Everyone was weary and tired, and we all drew a sigh of relief when it was over. It seemed that a heavy weight had fallen from our shoulders. We had had good preaching but it was only that and no more, from all appearances. We had enjoyed good fellowship, but none were added to it!

After several weeks, we sought to analyze the meeting and its results from every possible angle. Where had we made the mistake—where had we failed? For certainly, this meeting could not be considered successful in any sense of the word. It was revival we had sought for, and all we received was a preaching series. True, some had been at the altar, but then they had been there before, and would be again. No new folk had been reached for God; there was little apparent change in the lives of the members after it was over. Why—?

About this time, as God saw the desperation of our hearts, we came under the influence of one of God's choice men. He made the point that when certain spiritual laws were observed, certain spiritual results were inevitable. This principle he applied to the business of revival. What he said seemed reasonable, and especially so when he drew from the Book of Acts to prove his point. As a result of this man's ministry we saw where we had failed, and how things could be different. And so, we had revival. This is how it happened.

BUT NOW, REVIVAL

Beginning six months before the next meeting was scheduled, a weekly prayer and fasting time was called for, to meet at the church on this particular noon (or to unite with us in the homes) and pray for real revival. This prayer time grew in interest and blessing. God soon began searching out our hearts, and consequent testimony times brought out confessions for neglect and for criticalness and other blocks to revival. Then, two weeks prior to the meeting's beginning, a prayer chain was organized to continue throughout the twenty-four hours, except for times for regular services. Broken down to half-hour periods, people responded readily. This chain continued throughout the meeting. The two Friday nights before the opening day, nights of prayer were called for. A goodly number attended and a good spirit of prayer was evident, with much blessing to those attending. During the meeting itself, an additional prayer time was arranged for from seven to seven-thirty before the services.

Together with these preparations, a visitation schedule was worked out. Some three weeks prior to the beginning of the special services, calls were made on prospects who had not been too regular in attendance at the services, nonattending parents of Sunday-school pupils, friends and relatives of the members, the occasional worshiper, and others. Neatly printed cards were left with each one, with a tract. In some instances, the call resulted in salvation in the home. In more instances the invitations were accepted, but without too much assurance that they would be acted upon! Then the week before the meeting began, a "phone brigade" was created to call every person who had

been called on previously, and remind him that the following Sunday was the beginning of the meeting. Other advertising consisted of a large banner flung across the side of the building's exterior, and the usual newspaper announcements.

The four Sundays immediately preceding the meeting, the pastor preached on messages directly related to preparation for true revival, with the evening services given over to strong emphasis upon the need for holiness on the part of believers. The themes followed the usual heart-searching messages of God's Word—"At Ease in Zion," "Love That Has Been Left," "Obligation of Personal Soul Winning," "Clean Channels for God's Power," and similar thoughts. This brought some good folk to the altar; but it also helped others, who needed to do some praying, to come forward to straighten up some things that needed attention!

Needless to say, the finances were underwritten two Sundays before the meeting began, so little reference needed to be made to the love offering and expenses during the series.

When the Sunday for the meeting's beginning arrived, the people were in a state of expectancy and faith. The sense of God's presence was real, and hearts were blessed and convicted. The evangelist made mention of the ease with which he spoke and the sense of God's anointing. The very first service brought folk forward to the place of prayer, and they continued to come throughout the time of the special services. The meeting had been planned for three Sundays, but continued for six! The last two weeks, morning services were held as well as the evening services. More new people came than had ever attended the church previously. Several

times the glad testimonies of the newly saved or sanctified so convicted those present that folk began streaming to the altar before the sermon or invitation had been given. One Sunday morning there were two altar services; for after the first group had found victory and began to testify of God's grace, another group filled the places just vacated by the happy finders! Time and again during the five weeks, after the altar service had been climaxed with victory, from one to eight would come and ask for church membership. A large number were received during the meeting, and a number after the meeting had closed.

One of the real tests of revival is the aftereffects. In this instance it was all good. For months after the special services had closed, the regular services were times of real blessing and conviction. Folk continued to find God, a greater program of personal evangelism seemed to spring up spontaneously, finances increased, the testimony times were times of real blessing and victory with none of the timeworn phrases or the sense of obligation in any of them. Rather, a spontaneity marked them, and they always seemed to fit into the overall service. One elderly lady who had been rather critical and whose testimony had always been a harangue now had an originality and genuineness that surprised us all, until we looked forward to hearing her speak. Though nothing had been said about tobacco, yet again and again, as men and women found victory, they left packages of cigarettes and lighters on the altar, until at the close of the meeting there were several cartons of them to be destroyed. Hard feelings that had been harbored for years were confessed and forgiven; back tithes were paid up, restitutions became common-

place, a new spirit of prayer and sacrifice marked the people. All the services, from the missionary department to the prayer meeting, had an increase in attendance, and folk who had been unwilling to serve in any capacity now asked for a task. Truly, revival had come. One of the amazing aftereffects was the attitude of the people themselves. They unanimously stated that there was little weariness, but rather a sincere desire that the full program continue, with morning and evening services, prayer times, and visitation. They testified to housework being accomplished with greater ease and less impatience, of chores getting done that seemed so essential, of a lesser number of distractions entering into their day. Instead of the too frequent aftereffect to complete weariness and frustration, there was an increased spirit of expectancy and faith. The continued history of that church has been an ever-enlarging and increasing ministry. Miracles took place during a building program then going on that were direct evidences of God's blessing.

Since this experience it has become our conviction that revival may come into any church or community when the declared laws for revival are obeyed. The discipline involved, the sacrifice demanded, the strength and effort expended are all essentials to that which we desire. It can come by no lesser method. We may extend the human effort to the farthest possible point, but the net result will still be human. If it is a visitation from heaven we desire, then it must come as the result of meeting heaven's conditions. God is no respecter of persons or places. His spiritual laws will always work! The law for revival is as inevitable as the law of gravity. We have proved this statement in three different pastorates . . . and it works!

Quotable Quotes from John Wesley

Compiled by Samuel Young*

(Taken from Wesley's thirteen discourses on the Sermon on the Mount.)

1. Who then are the men who are so much wiser than God?—wise so far above that is written?

2. It does not appear, that it was ever his [Jesus] design at any other time or place, to lay down at once the whole plan of his religion; to give a full prospect of Christianity; to describe at large the nature of that holiness, without which no man shall see the Lord. Particular branches of this he has indeed described, on a thousand different occasions; but never, besides here, did he give, of set purpose, a general view of the whole.

3. One cannot but observe here, that Christianity begins just where heathen morality ends; poverty of spirit, conviction of sin, the renouncing ourselves, the not having our own righteousness, (the very first point in the religion of Jesus Christ,) leaving all pagan religion behind.

4. Poverty of spirit, in this meaning of the word, begins where a sense of guilt and of the wrath of God ends; and is a continual sense of our total dependence on him, for every good thought, or word, or work,—of our utter inability to all good, unless he 'water us every moment,' and an abhorrence of the praise of men; knowing that all praise is due unto God only.

5. Such is pride, the first, grand hindrance of all religion, which is taken away by poverty of spirit.

6. Love is always willing to think the best; to put the most favorable construction on everything. It is ever ready to believe whatever may tend to the advantage of one's character. . . . It is glad to excuse whatever is amiss; to condemn the offender as little as possible; and to make all the allowance for human weakness, which can be done without betraying the truth of God.

7. Protestant churches too know how to persecute, when they have power in their hands, even unto blood.

8. It is he [God] only that changes the heart, without which every other change is lighter than vanity. Nevertheless, it pleases him who worketh all in all, to help man chiefly by man; to convey his own power, and blessing, and love, through one man to another.

9. This [persecution] cannot fail; it is the very badge of our discipleship; it is one of the seals of our calling; it is a sure portion entailed on all the children of God: if we have it not, we are bastards and not sons. Straight through evil report, as well as good report, lies the only way to the kingdom.

10. Commenting on Christ's words: "Ye are the salt of the earth," and, "Ye are the light of the world," Wesley writes:

In order fully to explain and enforce these important words, I shall endeavor to show, First, that Christianity is essentially a social religion;

and that to turn it into a solitary one, is to destroy it. Secondly, that to conceal this religion is impossible, as well as utterly contrary to the design of its author. . . . When I say, this is essentially a social religion, I mean not only that it cannot subsist so well, but that it cannot subsist at all, without society,—without living and conversing with other men.

11. Your holiness makes you as conspicuous, as the sun in the midst of heaven . . . Sure it is, that a secret,

unobserved religion, cannot be the religion of Jesus Christ.

12. I allow the fact: I allow that you, and ten thousand more, have thus abused the ordinances of God; mistaking the means for the end; supposing that the doing these, or some outward works either was the religion of Jesus Christ, or would be accepted in the place of it. But let the abuse be taken away, and the use remains.

(To be continued)

Don'ts for the Pulpit

Don't imitate others. Better be a poor original than a fine copy.

Don't mumble your words. Chew your food but not your language.

Don't preach too long. Better leave the people longing than loathing.

Don't preach old sermons without revision. Grown men look awkward in boys' clothes.

Don't indulge in mannerisms. Simplicity is desirable in high places—the pulpit especially.

Don't speak in a monotone. The voice has numerous keys; play on as many as possible.

Don't catch the pulpit twang. Talk to men in as natural a tone as you talk with them.

Don't indulge in long pulpit prayers. Always remember the stranger.

Don't neglect closet prayer. The finest pipes can give forth no music till filled with the divine breath.

Don't scold your congregation. Attack measures and hit people only when they stand between you and the devil.

Don't harp too much on one string.

Variety is pleasing, and God's Word has given ample choice of themes.

Don't drop your voice at the close of a sentence. Men have as much need to hear the end as the beginning.

Don't be satisfied without fruit. The hand should pluck a few ears, though the sheaves have to await the harvest.

Don't forget the boys and girls. Their attention is worth gaining, and you may often reach old hearts through young ears.

Don't be disheartened if every sermon does not save a soul. Hearts may be pierced though we see not where the arrows lodge.

Don't tire people out with long introductions. You can spoil the appetite for dinner by too much thin soup.

Don't go on after you are finished saying, "As I said before." If you said it before, say something else after. Let the clatter of the mill stop when the corn is ground.

Don't be discouraged on stormy days. Preach your best to small assemblies. Jesus discoursed to one woman at the well, and she got all Samaria out to hear Him next time.

—Selected

*General Superintendent.

Bits of This and That

Contributed by Nelson G. Mink*

Thanksgiving Day Helps

SERMON SEEDS

- "The National Doxology"
- "The Loaded Table"
- "Thanksgiving as a Habit"
- "Daily Marvels"
- "Thanksgiving and Thanksliving"
- "Thanksgiving in Difficult Times"
- "Gratitude the Overtone of Holiness"
- "The Acceptable Worship of Praise"

Gems from the Pastor's Study

"The worst thing we can say of anyone is: 'He has arrived!' That is something to put on a tombstone."

"Some people's consecration is like a pin—all under but the head."

"Silence is not always golden. Sometimes it is just plain guilt."

"A pat on the back develops character, provided it is administered low enough and hard enough and early enough!"

—Selected

"The world said they would believe on Christ if He would come down from the cross. We believe because He stayed up there."—William Booth.

"The best way to kill an enemy is to love him to death; then you don't have to bury him and make a widow out of his wife."—Sam Jones.

*Pastor, Lansdale, Pennsylvania.

A THOUGHT

When thou hast truly thanked thy God

For every blessing sent,
But little time will then remain
For murmur or lament.

—Selected

Armistice Day Helps

SERMON SEEDS

- "International Brotherhood"
- "The Higher Heroism"
- "The Peace of God"

WHAT SOME HAVE SAID ABOUT WAR

Napoleon: "The more I study the world, the more I am convinced of the inability of brute force to create anything durable."

Duke of Wellington to Lord Shaftsbury: "War is a most detestable thing. If you had seen but one day of war, you would pray God that you might never see another."

George Washington: "My first wish is to see this plague to mankind banished from the earth."

The Sidewalk Preacher

(For the outside bulletin board)

"No man is poor who has a sterling character and a heart of gold."

"Don't think the Bible is dry inside because it is dusty outside."

"World brotherhood starts where your neighbor's lawn begins."

—Selected

A BASKET OF GOOD THINGS FOR THE HEATHEN

(This sermon was contributed by Rev. David Browning, missionary to British Honduras. It was sent to him by his father, Rev. Raymond Browning, while David was on the field.)

MY DEAR SON:

Here is a little missionary message that I preached to the people here in Asheville last Sunday morning. The Lord blessed it and we had a fine missionary offering.

TEXT: *And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!* (Rom. 10:15.)

I had a good-sized basket on the pulpit, and put the following things into it as I preached:

1. A cake of soap
Cleanliness is one of the great by-products of Christian missions.
2. A box of salve
Ours is a gospel of healing.
3. A doll and a ball
Simple joys for the children.
4. A few little books
Education and enlightenment for the untrained mind.
5. A little rocking chair
Signifying the Christian home with all its attendant joys.
6. The Holy Bible
A symbol of our holy faith and all that it brings.
 - a. The holiness message
 - b. The Sunday school
 - c. Prayer meetings
 - d. Revivals
 - e. The happy and busy congregation
7. Somebody to carry the basket
The missionary.
8. Some needed helpers
 - a. The ropeholders
Those who remain in the homeland and pray and give.
 - b. Jesus
Who said, "Lo, I am with you."

Fill in the details with your own imagination. I had a wonderful time preaching it and the folk got blessed.

With lots of love,
Your devoted Dad,
RAYMOND BROWNING
Romans 8:28

OUR MISSION IN THE LIGHT OF JESUS' MINISTRY

TEXT: *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me . . . to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord (Luke 4:18-19).*

INTRODUCTION: Jesus came to the synagogue at Nazareth on the Sabbath-day. When asked to speak, He deliberately opened the Book of Isaiah to where the prophecy concerning His ministry was found.

I. HIS ANOINTING. "The Spirit of the Lord is upon me." A ministry without the Holy Spirit is like soil without rain. Pure as the Son of God was, He felt that the Holy Spirit was essential to His work. Can He be less essential to us?

- A. A personal experience. "Upon me."
- B. An all-consuming motivation. "Because he hath anointed me."
- C. An unevadable duty. All of our spiritual blessings should be the empowering factor for the blessing of others. The proclaiming of the gospel is paramount in the Christian's thinking.
- D. There are those who need the gospel. "The poor." Those enslaved by atheistic doctrines; those engrossed in sin; those that are indifferent to God's plan of redemption.

II. HIS POWER TO DELIVER. "Deliverance to the captives," "liberty" to the "bruised."

- A. Satan captures man as birds are taken by the fowler. He binds him with chains of bad habits, evil influences, wicked companions. Only Jesus can deliver from sin. The Saviour of Paul, of Bunyan, and of Wesley still lives.
- B. How sin bruises! It sears the conscience, hardens the heart, injures the mind, and ruins the body. Hospitals, insane asylums, and jails are constant proof of the reality of sin. Jesus can bring deliverance.

III. HIS VISION AND GOSPEL. "Sight to the blind," "Preach the acceptable year."

- A. Sin shuts our eyes to the realities of heaven. It ruins our vision, and without vision people perish. Sinners do not see things as God sees them. The inviting, tempting aspect of sin gains control of their attention.
- B. The acceptable year refers to the fiftieth year, when Jewish prisoners and slaves were set free and debts and mortgages were canceled.

CONCLUSION: This is the gospel of full salvation that we are called to preach. This is what Jesus proclaimed. Just as Jesus was anointed for the purpose of preaching the gospel, so the Christian must be anointed by the Holy Spirit to give the message of full salvation to those in need. May our mission be made clear to us in the light of Jesus' ministry.

—HONORATO REZA
Head of Spanish Department

OUR BIRTHRIGHT

SCRIPTURE LESSON: Gen. 24:27-34

INTRODUCTION:

- A. Esau lost what was rightfully his.
 1. President Eisenhower in his inaugural address, January 20, 1953, said, "A soldier's pack is not so heavy as a prisoner's chains."
 2. A large General Budget is better than a depraved and shriveled church.
- B. We ought to claim what is rightfully ours.
 1. Whatever sacrifice is necessary to claim God's blessing upon us is worth the price.
 2. To refuse to deny ourselves in order to receive His blessing is to commit moral and spiritual suicide.

I. THE CHARACTER OF THE BIRTHRIGHT

A. The birthright of the Church of the Nazarene is missions. Quotations from the *Manual* clearly indicate this:

1. "Historical Statement," page 15.
2. Cite organization of "Mission" churches, pp. 15-16. November 25, 1888, the Mission Church—Lynn, Mass.; Malden, Mass.; North Attleboro, Mass.; and Keen, N.H.
3. "From the beginning these people were evangelistic in spirit. . . . They were decidedly missionary in spirit" (page 20).
4. The "General Rules" (V), p. 36. Quote (7).
5. "Special Rules" (VI), p. 48. Stewardship, quote all.

B. Africa is part of that birthright.

1. H. F. Schmelzenbach
2. Missionaries since have added to our claim—Jenkins, Shirley, etc. There have even been those who have given their lives, like Grose.
3. The place of the Church of the Nazarene. "There is today little witness to the doctrine and experience of second-blessing holiness in South Africa . . ." (quote from *Nazarene Missions in South Africa*—W. C. Esselstyn pp. 35-36).

II. THE BLESSING OF THE BIRTHRIGHT

A. Jacob's portion

1. Gen. 27:28-29. Quote.
2. Slightly deceitful means and unfair price paid could not alter the pronouncement of the blessing upon Esau.
3. Jacob was blessed—saw ladder going to heaven and received the promise (Gen. 28:15).

B. Our part

1. Wheresoever the sole of your feet shall tread, it shall be yours. The missionaries are your feet.
2. The blessings they reap in souls are yours, ours. The subsequent benefits are apparent in God's blessing our church.
3. Missions bless the church. God always honors unselfishness.

FIVE GRAINS OF CORN

TEXT: *He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.* (Deut. 10:21).

INTRODUCTION: Five grains of corn. Only recently I read of them; ever since, they have been in my thoughts. Five grains of corn! This I read: "In early New England it was the custom at Thanksgiving time to place five grains of corn at every plate as a reminder of those stern days in the first winter when the food of the Pilgrims was so depleted that only five grains of corn were rationed to each individual at a time."

The Pilgrim fathers in America wanted their children to remember the sacrifice, suffering, and hardship which made possible the settlement of a free people in a free land. They desired to keep alive the thought of that stern and rock-bound coast, its inhospitable welcome, and the first terrible winter which took such a toll of lives. They did not want their descendants to forget that on the day in which their ration was reduced to five grains of corn only seven healthy colonists remained to nurse the sick, and nearly half their number lay in the wind-swept graveyard on the hill. They did not want to forget that when the "Mayflower" sailed back to England in the spring, only the sailors were aboard. To the great Quaker leader, Bliss Forbush, I owe this story of the five grains of corn, and much in the sermon.

I. YOU THINK WHEN YOU THANK.

Five grains of corn! Symbolically they may remind us of the great gifts for which we are, or ought to be, grateful to God. The first grain may well stand for just recalling the gifts of God, doing some real thinking about this Thanksgiving business. You see, there is no thanks where there is no thought. Thanksgiving is actually an attitude of mind.

The old Saxon root for the word thank is only slightly different from that of think. It is defined as "favorable or grateful thinking."

When we begin to think about being thankful, a host of associated ideas flock around in the mind. Our thankfulness is enriched and intensified. Our glowing consciousness of God's goodness fills the mind and warms the heart and may set the whole soul ablaze. This is what the old gospel hymn urges on us: "Count your blessings, name them one by one, and it will surprise you what the Lord hath done!"

II. THANK GOD FOR OUR NATION.

So the first grain should make us think, and the second continue our thanks. In our day and generation it would be well that we give thanks for our nation, which had its small beginnings with five grains of corn.

C. My part

1. Fill in your own part.
2. Aggrey, of Africa, said: "Africans can sing, as you know, and someday there will be a great assembly of all nations. Africans will be there as the choir, and they will sing, 'All hail the power of Jesus' name.'"

III. THE EXCHANGE OF THE BIRTHRIGHT

- A. Pottage for blessing.
 1. The measure of a bargain—money's worth.
 2. Lentils for blessing.
- B. Portables for blessing.
 1. Can mortgage the church for fine church furniture; cannot mortgage the only real asset, immortal souls, for real estate.
 2. Africa's real estate statistics are imposing and we need this, but
 3. Souls are the only things that count on God's balance sheet:
 - 4,262 full members
 - 3,197 probationary members
 - 3,121 children under thirteen years of age
 - 9,580 total under spiritual instruction

CONCLUSION:

- A. Jesus said, "What will a man give in exchange for his soul?" I rephrase the question, "What will we give in exchange for the immortal souls, those thousands of black people there in Africa that are our birthright?"
 1. A personal luxury, a family joy, or a church extravagance?
 2. A proverb from the Herero tribe in Africa says: "Gluttony is the great leveler. That is why people become poor."
- B. As for me, I shall seek to insure the benefits and blessings of the birthright.
 1. As for the Church of the Nazarene, we will have the birthright; we will have the blessing; the inheritance of the sanctified; the dark-skinned Africans, and other heathen of the world.
- C. Illustration: One of our native preachers, Davida Ngonyama, tells of making his first trip to the big city of Johannesburg. There he heard the gospel and gave his heart to the Lord. On his return to his home in Portuguese East Africa he was ill. His grandmother, an old witch doctress, wanted to kill a chicken and put blood on the afflicted portion. Ngonyama refused. "But you will die," she said. Recklessly he answered, like Esther of old, "If I die, I die." He would not give up his birthright to the kingdom of Heaven, not even for life.

—CLIFFORD CHURCH, Missionary
South Africa

A few years ago in the city of Cincinnati, Ohio, a minister, called on to offer prayer, gave God thanks for America—just that simple. "We thank Thee for America"—and a reporter present thought it sufficiently newsworthy to write a sentence about it.

With the bounteous feast that will be on our tables this Thanksgiving Day, perhaps measured out to us, not by grains, but by the dishful, surely we can thank God for the land in which, by His grace, we dwell.

III. REMEMBER THE NEEDY.

Let the *third grain* of corn speak to us of the unfortunates of the world whose food rationing is almost as severe as was that of the first colonists. While we feast let us not forget those who fast, those whose tables are bare. Hosts of them will die if we do not take our surplus, God's bounty to us, and send it over to them. Let us pray God that our leaders may find a way, lest our supplies of food will reach them "too little and too late."

IV. LET US NOW PRAISE FAMOUS MEN.

The *fourth grain*. What shall it say to us? If we have come far, very, very far from the real five grains of corn, it is in a large part because we have been blessed with great and wise, far-visioned leaders. We ought to give God thanks as we think of some of them.

- A. In America during those hard, harsh colonial days there were Brewster, Bradford, William Penn, and Lord Baltimore.
- B. In the dark, discordant days of the Revolution there were Washington, Franklin, Jefferson, Adams, and many more.
- C. In the restless, reckless days when the republic was afflicted with growing pains, there were Andrew Jackson, John Calhoun, and Daniel Webster.
- D. In the trying, tragic years of the Civil War, we see in vision Abraham Lincoln pacing the floor of the Whitehouse in his nightshirt, thinking, thinking, and praying. By the mercy of God he was given a vision and power whereby the Union was preserved.

V. "NOW THANK WE ALL OUR GOD."

Now here lies the *fifth* and last grain of the meager portion. Of what, or of whom, may it speak to us? Surely of God and only of God, the one living and true God. Certainly, we today can paraphrase the words of Moses: "Surely the Eternal God has always blessed our enterprise." Think how His care brought us through this wide desert; the eternal God has been with us all these years and never have we been in want."

- A. Our food, clothing, shelter, and the great flow of luxuries over so many years.
- B. Our schools of learning and the beauty and culture found in our higher institutions of learning are accredited to us as a nation founded and dedicated to the use of God and man. Our homes, despite the failure of many parents, are still the

continuing hope and strength of the republic. Even the infirm are cared for as in no other period of the world's history.

- C. Our form of government, despite its failings in its development and use, is still the best in the world.
- D. Do not let us forget the Church. The Church through long years of stress and difficulty, of prosperity and forgetfulness, has been a beacon on our way and a barrier to sin and evil and crime. Amid all the frailties and failures of men, the Church has kept the consciousness of God alive in our civilization.

*Now thank we all our God,
With heart and hands and voices,
Who wondrous things hath done,
In which His world rejoices;
Who from our mothers' arms,
Hath blessed us on our way
With countless gifts of love,
And still is ours today.*

—MILES A. SIMMONS, Pastor
First Church
Columbus, Ohio

THANKSGIVING, PAST, PRESENT, FUTURE

TEXT: *Blessed be the Lord, who daily loadeth us with benefits [R.S.V., beareth our burdens], even the God of our salvation (Ps. 68:19). What shall I render unto the Lord for all his benefits toward me? (Ps. 116:12.)*

INTRODUCTION:

- A. Idea for message from Dicken's *Christmas Carol*.
- B. Three holidays among the many thrill me no end—Christmas, Easter, Thanksgiving.
- C. Not only a look backward or forward but upward. Thanksgiving glorifies God.

I. THANKSGIVING . . . PAST

- A. I love its history. Who cannot be warmed by stories of early Thanksgivings? Pilgrims, hands of steel, hearts of gold, year's toiling.
- B. Looking back, I thank God I was born normal—physically, mentally, with capacity to understand spiritual things.
- C. Looking back, I thank God for:
 1. A nominal Christian home.
 2. Someone who loved me for my soul.
 3. The church that prayed for me.
 4. The friends who nurtured me in my early days of Christianity.

- D. Looking back, I am thankful for:
1. Christ, who loved me enough to die for me.
 2. The Heavenly Father, who gave His Son.
 3. The Holy Spirit, who has been my guiding factor.
"Thanks be unto God for his unspeakable gift."

II. THANKSGIVING . . . PRESENT

- A. I am thankful now to be alive, to have my five senses.
1. To have opportunities to do good.
 2. To let my light shine for Jesus.
 3. To live in a manner pleasing to Him.
- B. I am thankful, too, that I am thankful.
1. I can feel God's presence with me . . . in me.
 2. His guiding hand upon me . . . His voice speaking to me.
- C. I owe God so much . . . how can I repay?
1. I owe more than I received (law of sowing and reaping).
 2. I prove my thankfulness to Him by using my all in His service, having a Christian home, better church, community, etc.
 3. I owe God my all, my heart, my strength, soul, mind, body, even my life.

III. THANKSGIVING . . . FUTURE. "He thanked God, and took courage (Acts 28:15):

- A. Before me is a future.
1. What it holds I do not know—perils, persecutions, temptations, trials, etc.
 2. All may be discomfoting thoughts.
 3. But through them all, I am sure of this:
- B. Because I was thankful in the past, because I am thankful today, I shall take courage. God will see me through.
1. I am thankful for the faith that will take me through.
 2. I am thankful for the faith I have in His promises for the future. "Lo, I am with you alway." "Fear ye not, nor be afraid." "Trust in the Lord, and do good." "My grace is sufficient." "He will keep the feet of his saints."
 3. Yes, He will give me victory through it all. I will press the battle. I will do all things through Christ, who strengtheneth me.

CONCLUSION: Thus it is—

- A. Christian Thanksgiving is always triumphantly aggressive.
- B. Not content with what has been . . . nor what is . . . but with a forward look, anticipating what will be.
- C. True thanksgiving is living for God. True thanksgiving is making proper preparation to meet Him in the future. Let us give thanks unto God.

—M. C. GARRISON, Pastor
Cullman, Alabama

MORNING

THE DIVINE PROMISE

TEXT: *And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. (Luke 24:49-50).*

INTRODUCTION: The brightest thread running through the Old Testament prophecies appears to be that of the coming Messiah. Just as this became the outstanding promise of the Old Testament, so does this one before us today become the focal point of all New Testament teaching.

I. BY WHOM IS THIS PROMISE GIVEN?

- A. God . . . speaking through the prophets.
- B. God . . . speaking through John the Baptist.
- C. God . . . speaking through the Son.
- D. This promise thus becomes inviolable and invaluable.

II. THROUGH WHOM IS THIS PROMISE REALIZED?

- A. Jesus, the great Intercessor.
- B. Jesus, the suffering One.
 1. He "suffered without the gate."
 2. He "sanctified himself."
- C. Jesus, the conquering Christ.
- D. Jesus, whose earthly departure was expedient.

III. FOR WHOM IS THIS PROMISE INTENDED?

- A. For all the disciples on the Day of Pentecost.
- B. For all these for whom Jesus prayed (John 17:20).
- C. For succeeding generations (Acts 2:39).
 1. For you.
 2. Your children.
 3. To all that are afar off.
 4. As many as the Lord our God shall call.

IV. HOW MAY I RECEIVE THIS PROMISE?

- A. By becoming keenly conscious of my need.
- B. By confessing my deep need to the Lord.
- C. By removing every known hindrance and renouncing all sin.
- D. By making a complete consecration of my all to Him.
- E. By confidently stepping out on the promises of God.

CONCLUSION: This promise is for me. Jesus died that I might experience its realization. Divine willingness is backed up by divine ability to do that which has been promised. God is willing and I am willing . . . I'll claim the promise now!

*I can, I will, I do believe,
That Jesus sanctifies.*

—ELVIN ERNEST, Pastor
Fairmount Church
Kansas City, Missouri

SIN VERSUS GRACE

SCRIPTURE: Ephesians 2

INTRODUCTION: In this chapter of Paul's letter to the Ephesians, he sets forth in contrast the state of the sinner and of one whom God has saved through the blood of Christ. Let us note the message of the chapter, dividing it into three parts.

- I. **THE SINFUL STATE OF THE UNSAVED.** Here the dark clouds of sin have gathered. Sin is a state and not just a mental disorder. Let us follow the picture set forth in the first three verses.
- A. Sin is a state of death. "Dead in trespasses and sins" (verse 1).
 - B. Sin is a state of conformity to this world (verse 2).
 - C. Sin is a state of bondage. "According to the prince of the power of the air," etc. (verse 2).
 - D. Sin is a state of disobedience. "Children of disobedience" (verse 2).
 - E. Sin is a state of condemnation. "By nature the children of wrath" (verse 3). Judgment hangs over the sinner. God will bring every sin into judgment. Here is man as Christ finds him—lost, undone, helpless!
- II. **THE GLORIOUS PLAN OF REDEMPTION.** "But God . . ." (verse 4). Over against this the apostle brings to us a ray of hope, a gleam of light. Like the lights of a rescue ship looming over the horizon before us comes—the plan of redemption.
- A. Negatively.
 1. Not of ourselves, verse 8.
 2. Not of works, verse 9.
 - B. Positively.
 1. Through mercy and love, verse 4.
 2. Through grace and faith, verse 8.
 3. Through the Blood, verse 13.
 - C. This for all men.
- III. **THE ASTOUNDING RESULTS** (sixfold).
- A. New life is imparted, verse 5.
 - B. Peace with God is given, verse 14.
 - C. Access unto the Father, verse 18.
 - D. A new citizenship, verse 19.
 - E. Made to sit in heavenly places, verse 6.
 - F. Given to us a glorious prospect, verse 7.

CONCLUSION: Jesus is our great Emancipator. Before Him every shackle must fall.

—LESTER L. ZIMMERMAN, *Pastor*
Marion, Ohio, First Church

The November Book Club Selection

IF GOD BE FOR US

By Robert E. Luccock (Harper, \$2.50)

Fifteen GOSPEL messages with emphasis on the word "gospel." How refreshing to read these sermons, each one pointing out some phase of our complex, bewildering, present-day living in which God through Christ has the answers to all questions raised and the solutions to all the problems presented! There is no suggestion that man has within himself the power to conquer the weaknesses inherent in his humanity; nor is there any implication that a positive approach to his difficulties with full confidence in that attitude will overcome them.

It would be impossible within our space limitations to summarize each chapter, but as an over-all perspective it must suffice to point out that Dr. Luccock discusses God's inescapable presence, man's release from bondage, communication with God, release from anxiety; forgiveness of sin, grace to love those who wrong us, healing for loneliness, finding God through suffering, in death God still is love, no other gods but the true God, a God we can trust, the dimensions of God's love, the fellowship of the Church, life is not futile, and there is a life that is eternal.

The Christmas sermon, "Found in the Stars," is superbly and strikingly different. In it the author speaks of the Christmas proclamation as "an announcement, an invitation, and a promise." What an outline! Not for some time has your Book Man read a series of sermons with such a plethora of distinctive illustrations taken from literature. Each one is vigorous, appropriate, and replete with imagery. If you seek examples of effective illustration, you will find it here.

If there is a minus quality in the book it is in the sermon "A Sight to Make Hell Tremble—The Communion and Fellowship of the Church." Luccock's four-sided definition of hell is not altogether satisfactory to all-out evangelicals. He defines hell as "(1) the enemy occupied territory of sin, (2) the condition of our separation from each other, (3) the prison-house of time and space where the soul never breaks free of the confines of the immediate and the temporal, (4) a life lived with no destination in heaven."

The preacher and writer of these fifteen sermons is pastor of the Church of the Redeemer, New Haven, Connecticut, and is a son of the noted author, preacher, and instructor in homiletics, Dr. Halford Luccock, whose book of sermons *Marching Off the Map* was a recent book selection.

THE SELF-DISCLOSURE OF JESUS

By Geerhardus Vos (Eerdmans, \$4.00)

A book for the serious student of Christology. It is a definitive discussion of the Messianic consciousness of Jesus. It is an answer to the claims of the attackers of the self-consciousness of Jesus. For the seminarian it is an invaluable text. For the individual minister the worth would depend upon his field of interest.

THE BOOK OF ISAIAH

By George L. Robinson (Baker, \$2.50)

A revised edition of this analytical study of the writing of "the king of all prophets." An interesting aspect of this up-to-date volume is the discovery in 1947 of the complete text in Hebrew of the Book of Isaiah, near the Dead Sea, about seven miles south of Jericho. The organization of the material in this volume facilitates its use as a classroom text or as a book for individual study.

THEY TALKED WITH GOD

By Carl W. Segerhammar (Augustana, \$2.50)

Most of these thirty-two sermons are character sketches of Old and New Testament worthies, including several of the apostles and other men and women whom Jesus met and who ever afterward never were the same. Dr. Segerhammar is a careful homiletician. He is a pastor in the Augustana Lutheran church (Swedish).

BASIC CONCEPTS IN CHRISTIAN PEDAGOGY

By Jan Waterink (Eerdmans, \$2.00)

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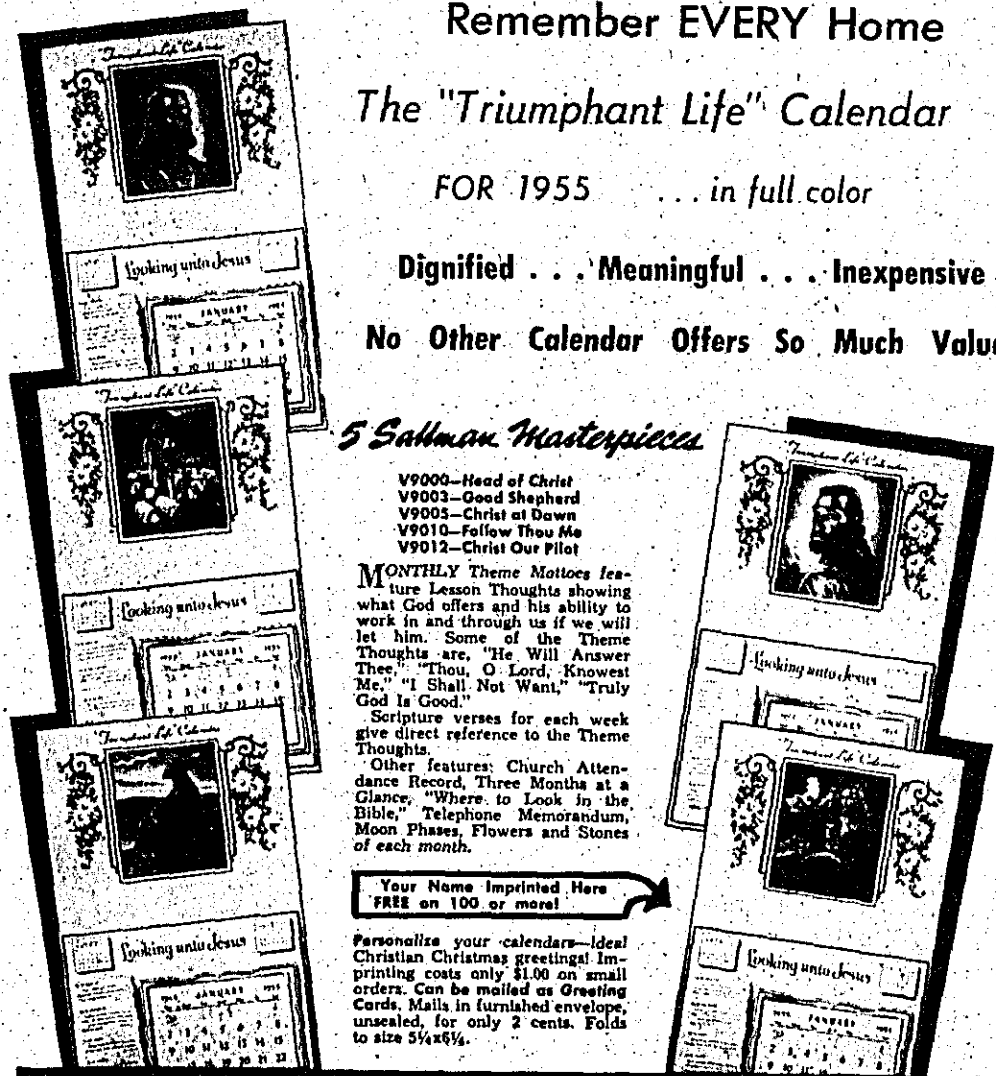
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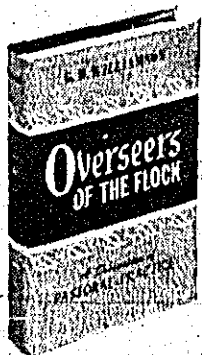
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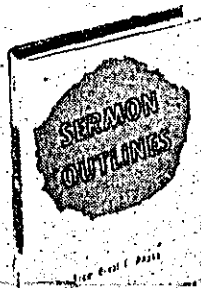


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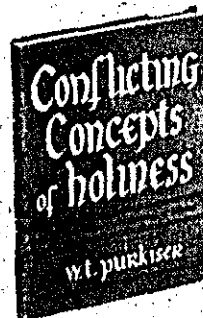


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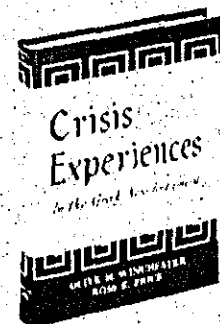
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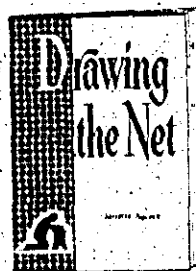


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The Preacher's Magazine

Volume 29

December, 1954

Number 12

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LAURISTON J. DU BOIS, Editor

Published monthly by the Nazarene Publishing House, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price: \$1.50 a year. Entered as second-class matter at the post office at Kansas City, Mo. Address all communications to the Preacher's Magazine, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Printed in U.S.A.

FROM THE EDITOR

III. The Handle of Adequate Leadership*

LEADERSHIP is always our number one problem when dealing with youth. Where there is capable leadership the program goes. Where there is poor leadership it sags or fails. We are coming more and more to realize that time spent in developing leadership is time well spent.

The general office of the Young People's Society as well as the Church Schools and Publishing House are working diligently to supply the materials that the pastor can use in the local church. Specially prepared study materials for morning, evening, and institute, story papers and reading magazine, books beamed to young people, materials treating with the problems of youth—all of these are available for use in the local church. The pastor alert to the needs of youth will familiarize himself with these publications and use them regularly.

Pastors Must Be Alert

The pastor is the principal leader of the local church. Only rarely does the work with teen-agers rise higher than the pastor himself takes it. True, he cannot carry the whole load himself; but it is also true that only as the pastor catches the vision of work with this age group, do others also catch it. Our national programs should find a way to alert pastors to the importance of this phase of their work.

*Third in a series, "Handles to Teen-age Hearts"

1. The pastor must see the importance of the teen-ager in the church. He must see the evangelistic potential among these youth. He must see that unless they are won to Christ by the time they are out of high school, the chances grow slim that they ever will be won. He must see that this is the time to train them and build them. He must see that usually as he succeeds with his young people, he succeeds in his church.

2. The pastor must see just what his place is in the youth program. He must see that he is leader by virtue of his position and authority. He is leader by virtue of his ability and training. But he must also see that he is a director and not a dictator, a general and not a drill sergeant, an instructor and not an exhibitionist, a shepherd and not a business administrator.

3. Above all, the pastor must see that he stands in an enviable position to become a real friend to his youth. Personal interest and personal friendship will go far in accomplishing the task that he has to do.

Our Leaders Must Be Trained

The big task of the pastor is in training his lay leadership to work with youth. He cannot do the whole job himself, nor should he if he could. He must see, however, that most of the laymen do not have opportunities for formal schooling in religious education. He is the only one to give this.

Most spiritual laymen are willing to do something if they can but see how to do the job.

1. We have tried to prepare manuals which will, in simple terms, spell out the work that the church has to do with its youth. These touch the Sunday-school program, the home program, the young people's society program, and every other phase of the local church's work with youth. Again, we must get these across to the parents and leaders of youth.

2. The pastor must take time out at least once a year to go over the youth program of the church with his respective counselors and youth workers, telling and showing them what their job is. He could also well plan to do this with the youth officers of the young people's society.

3. He should also utilize the Christian Service Training program either alone or joining other churches in training classes. There is a splendid layout in the program for youth and youth leaders.

4. Our young adults must be challenged to this greatest of all jobs, winning teen-age youth to Christ. Many of them with their fine homes and fine cars can do much to help teen-agers, many of whom do not have Christian homes or even compatible homes. But to see this, they must have a positive program laid out for them.

We Must Counsel Our Youth

We cannot expect to do everything that needs to be done through a formal program alone. Many of the problems of youth are so intricate and so involved that we can best deal with them through personal counseling. The pastor must learn this art. He must encourage his wife, teachers, and teen-age counselors to work personally with the young people. Sev-

eral areas will be constantly opening up for such contact.

1. Counseling about school and vocations. We must help our youth to see that they must train themselves for their life's work and above all that this life's work is God's will for their lives.

2. We must counsel about certain standards and rules of the church. Frequently, we try to solve all of these problems from the pulpit. More can be done through personal contact than any other way. This applies also when problems of discipline arise within the youth group.

3. We must find some way also to counsel our youth along the line of sex and "boy-girl" relationships. There are limitations, to be sure, and not everyone is capable of dealing with these subjects. But there is a field here where, if our youth are to have any sort of a Christian concept of sex and marriage, the church must offer help.

4. We must find ways to get our youth to open up with any and all of the problems which they face. Their pastor, their church, their teen-age counselor—these should be the first to come to a young person's mind when some problem faces him.

The church has a responsibility to her teen-age youth. It is not only a matter of survival—it is this, but it is more. It is not only a matter of finding something to do to keep our general staff busy. We have in our hands the lives and destinies of many thousands of teen-age youth. The manner in which the church faces their problems and challenges them will largely determine whether we will win them or lose them. This is serious business—it is a thrilling business—it is the greatest task in all of the world—winning young people to Christ.

The Preaching of Howard V. Miller

By James McGraw*

TALL OF STATURE, strong in body, keen of intellect, and commanding in appearance, the newly elected general superintendent spoke with deliberate assurance and yet deep humility. Delegates and visitors of the General Assembly gathered in the municipal auditorium of Oklahoma City listened with interest as he read his text from the Book of Psalms, chapter 4 and verse 7: "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased."

Howard Vassar Miller had served his church with distinction as an evangelist, pastor, district superintendent, and college professor. His election to the highest office it is possible to hold in the Church of the Nazarene was a demonstration of the respect and confidence of his friends and associates in a man they believed possessed the qualities that make a good leader. His record of service proved their trust was well placed.

With a pleasant, resonant bass voice that could be easily heard by all the six thousand persons present that night, Howard V. Miller began to preach. "The conflict between values," he said, "began with the creation of man, and that same conflict is still on today. When God assured Adam and Eve that peace and gladness would be theirs through obedience to His holy will, Satan immediately challenged the integrity of God.

... It was to these subtleties that Adam and Eve gave heed.

"These two terms—gladness and corn and wine—stand as representing the two great emphases of life. Gladness stands for inner character; corn and wine, for outward satisfaction. Gladness implies eternal values; corn and wine, temporal interests. And this in substance is the constant conflict on moral levels whenever man is successfully challenged by spiritual things."

With an unusual versatility of style, sometimes coaxing and cajoling his listeners, then forcefully storming through any possible opposition with booming voice and earnest gestures, then at times with delightfully humorous mimicry of the characters he portrayed in his message, and at other times with a dramatic seriousness that moved the emotions of his audience, H. V. Miller went on with his message. By the time he had finished, his listeners had been made to feel the spirit of one who knew the reasons why the gladness of God surpasses the corn and wine of this world.

His ability to portray things and people was one of his God-given talents, and he used it with skill. He doubtless inherited this proficiency from his mother, who was a great mimic. Dr. Miller could keep the attention of even the youngest children with this device, and at the same time make the truth unmistakably clear to the older members of the

*Professor, Nazarene Theological Seminary.

congregation by his mimicry of the characters he portrayed. When Naamaan went down into the muddy Jordan, Dr. Miller went with him.

A discernment of the needs of his audience is a most precious possession for any preacher to have, and H. V. Miller had it in a unique and unusual manner. On more than a few occasions, pastors whose privilege it was to have him preach to their churches have been astonished at his ability to sense the need of the occasion and give just the message that seemed most appropriate. His discernment, plus his willingness to follow the leadings of the Spirit, usually resulted in appropriate themes on the occasions where he was the preacher.

His delivery was spontaneous but dynamic. In his earlier ministry, his words came at such a rapid rate that one might wonder whether or not his hearers were able to follow him. His vocabulary was unusually large, and more than one listener went home from having heard him to look up a word or words in Webster's dictionary. He has been known to coin a word on the spur of the moment if he could not think of one that expressed his thought.

The preparation for H. V. Miller's sermons was never postponed until late in the week. While in the pastorate, it was his habit to begin on Monday with the preparation for his messages for the following week. His process of meditating, gathering materials, organizing his outline, and constructing his sermon continued throughout the week, and there was no last-minute rush of desperation on Saturday evening.

Mrs. Jessie Ernest, the wife of one of the pastors on the Albany District, sat under Dr. Miller's ministry for more than six years as a member of his church. She recalls that his preaching was easily outlined by the

listener. "His logical approach to truth was convincing and reasonable," she said of him. "His grammar was beyond reproach and his vocabulary was a stimulus to the listener to leave the ruts of idiomatic English in everyday use and learn some new words." She, with many others who heard him, appreciated in H. V. Miller's ministry the appeal to the intellect as well as the freshness of inspiration and spiritual content.

Dr. Miller was a Bible preacher. The examination of one of his published sermons, "The Silence of God," from the text Deut. 29:29 is enlightening in this respect. This sermon, although relatively brief, has fifteen direct references to scripture. To give a more complete idea of the meaning of this fact, there are only twenty paragraphs in the sermon. This means that an average of three out of four paragraphs of this sermon have scripture quotations in them, and we note that some of them are comparatively lengthy. We can conclude conservatively that in this particular sermon almost half of his words are either direct quotations or explanations of Old and New Testament scriptures. He did not present his own ideas; his preaching was of the variety of that which can be described by the words, "Thus saith the Lord."

Emotion had a part in the preaching of H. V. Miller, but its role was to surround, rather than to supplant, the basic premises of gospel truth. At times his illustrations, and more especially in his conclusions, were packed with such intensity of feeling that his own eyes and those of many of his hearers would be filled with tears as he spoke. He knew how to use what Pattison has called "rhetorical peroration" in making a grand climax to a message, although he did

not always do so. An example of this type of language is found in his sermon on "Prayer and the Practicalities of Life." He said in it:

"But remember, God is not going to carry us. We must walk. He will not do our running for us. We must run. He cannot give us mere supernatural means to surmount our sudden problems. We must furnish Him the wings of obedience and faith. But when we through prayer do give God the chance, He will enable us successfully to fly; He will grant us exultant endurance; He will replenish the daily supply of grace for another tomorrow . . ."

One of the outstanding characteristics of the preaching of Dr. Miller was the courage with which he met the issues he believed to be important. He was never known to "play to the grandstand," as some have been tempted to do. He was energetic and positive upon things he believed to be necessary, whether or not he thought his words might be welcomed by those who heard him. When preaching to a group who had been careless in their attitude toward worldly affairs, he sounded like a "radical" preacher; but when preaching to a group who had become what he believed to be a bit too legalistic in their attitudes, he sounded more like "a liberal." The undisputed fact of the matter is that he was *neither*. If he was anything at all, in the business of classification, he was *courageous* enough to blast indifference and hypocrisy, rather than timid in attempting to tickle ears and please people.

His messages ranged from the strongly evangelistic to the doctrinal and philosophical. Some of his subjects which combined the best of both the evangelistic and philosophical emphases were on subjects such as,

"The Reasonableness of the Gospel"

"Cheap Religion"

"The Plausibilities of the World"
(Text: *When the south wind blew softly*)

"Christian Perspective"

"Bread Enough and to Spare"

"Character and Destiny"

One of his favorite subjects was prayer. He gave a series of messages once on "The Prayers of Saint Paul," which doubtless the reader, like the writer, would like to have heard.

H. V. Miller's prayer life was a practice of what he preached. Mrs. Rhea Miller has said that the family often heard him praying upstairs when he was home, for he nearly always prayed aloud, even in his "secret devotions." He would pour out his heart to God in praise, in petition, in communion, and in intercession. He prayed for people by name, often groaning and agonizing over sinners and backsliders, and people "on the fringe," as he termed those whose spiritual condition he could not feel quite certain about.

Mrs. Miller said that when they were traveling together she knew that "during long silences he was meditating and praying." She learned to accept his silence in view of the heavy burdens of his office and the need of constant prayer for strength and wisdom.

During the last year or two—before the church he so faithfully served was shocked and grieved by his sudden and unexpected home-going—he was often urged to lighten his task by avoiding such a heavy schedule of activities. His answer was, "I want to do what I can while I can."

In this firm resolve he nobly succeeded, for the preaching of Howard V. Miller will never be forgotten by the people called Nazarenes whose good fortune it was to hear him.

SERMON OF THE MONTH

The Reach of God

By Raymond C. Kratzer*

TEXT: *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us (Eph. 3:20).*

INTRODUCTION:

Over and over again we have reiterated to us in the Scripture the preponderance of God's power over our own power. "As the heavens are higher than the earth, so are my ways higher than your ways." The words "how much more" are used a number of times to show us the reach of God over our reach, His strength over our strength, and His efforts against our efforts. Let us notice first:

I. THE REACH OF GOD IN SALVATION

A. By salvation we mean His willingness to forgive us our sins and bestow upon us the gift of salvation. In Matt. 7:11 we read: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

1. When we think of salvation, we think of the efforts which God has made to save man from the penalty of his sins, which according to law he shall die for eternally. "The soul that sinneth, it shall die" (Ezek. 18:20). By this eternal death is meant the eternal separation from the Spirit of God.

2. It is appalling how many people do not realize that they are in danger and peril as a result of their sins, and consequently are oblivious to their need of a Saviour.

ILLUSTRATION: A humorous story is told of a man who fell out of the window at the fortieth floor of a skyscraper. As he fell past the tenth floor, he waved to a friend and said, "Everything is all right so far." The same answer could have been given at any floor except the ground floor. Likewise, many people think that, because their present moment of life is pleasant, no tragedy lies out ahead. They are oblivious of a judgment day, of the crash down the road.

B. The reach of God in salvation has made it available for all.

The only limitations are those placed by our own wills.

ILLUSTRATION: A Christian was talking to a young man thirty years of age about his soul. The young man said that he believed the Bible but still had no peace. He acknowledged that he was lost and that he knew that Christ had died to save him. In fact, he said that he thoroughly believed in the old-time-religion, but could not seem to appropriate it to his own heart and life. Just then a bus came along and the Christian said: "Do you believe the bus can carry everyone here?" He replied in the affirmative. The Christian continued, "Does it carry everyone?" He said, "No, only

those that get into the bus." And then the light seemed to break into his consciousness and he exclaimed, "I see! Christ came to save everybody, but He saves only those who take Him." Light flooded his face and radiant joy was his.

C. The reach of God makes forgiveness complete and absolute.

God completely forgives the penitent soul. One never need worry about God charging his sins against him again when once they are forgiven. He may fall from grace and sin again, but his former transgressions will be remembered no more forever. Only the unconfessed need be repented of.

ILLUSTRATION: There is a story of a Scottish physician who was noted for his skill and piety. After his death, when his books were examined, several accounts had written across them in red ink, "Forgiven—too poor to pay." His wife was of a different nature. She said, "The accounts must all be paid," and she sued the individuals. The judge asked her if the handwriting in red ink was her husband's. She replied that it was. "Then," he said, "there is not a tribunal in the land that can obtain the money where he has written, 'Forgiven.'"

So across the Christian's account in the ledger of heaven, God has written, "Forgiven" and He means it for time and eternity as far as confessed sins are concerned.

D. God's grace can reach the man who has fallen the lowest.

I. David said: "He brought me up also out of an horrible pit . . . and set my feet upon a rock, and established my goings."

ILLUSTRATION: A mechanic can take material that is worth only \$5.00 and make it worth \$50.00. That's skill. The government officials can take a

piece of paper and stamp a picture on it and make it worth \$100.00. That's money. An artist can take a fifty-cent piece of canvass and paint a picture on it and make it worth \$1,000.00. That's art. Longfellow can take a worthless sheet of paper and write a poem on it and make it worth \$6,000.00. That's genius. Rockefeller could sign his name to a piece of paper and make it worth a million dollars. That's capital. But God can take a worthless, sinful life, wash it in the blood of Christ, put His Spirit within it, and make it a blessing to all humanity. That's salvation. How thankful we should be for the reach of God in salvation.

II. THE REACH OF GOD IN HEART CLEANSING

Luke 11:13: "If ye then, being evil, know how to give good gifts unto your children: *How much more shall your heavenly Father give the Holy Spirit to them that ask him?*"

A. The gift of the Spirit is the promise of the Father.

Good earthly parents are known to keep their promises. If they promise their children something, the children may expect it. Then *how much more* does God want to bestow upon us His Holy Spirit in sanctifying, cleansing power, which He has promised to us!

Any earthly parent's heart would be broken if he should provide a gift for his child and then the child refuse to accept it. But God has provided heart cleansing for every Christian, and yet how many will not accept it, or put off the obtainment of it!

B. Only as we let go and let God reach down to the depths of our hearts' need, can we be used adequately of Him. The old carnal self must be crucified until one is humble and pliable in the Master's hand.

ILLUSTRATION: Someone asked Francis of Assisi how he could ac-

*Pastor of First Church of the Nazarene, Nampa, Idaho.

comply so much in the Kingdom. He said: "This may be why: the Lord looked down from heaven and said, 'Where can I find the weakest, littlest, meanest man on earth?' Then He saw me and said, 'I've found him. I will work through him; he won't be proud of it. He'll see that I am only using him because of his insignificance.'"

That is the hard thing to do—to acknowledge one's own worthlessness and Christ's all-sufficiency. If this is done, however, you may experience the reach of God in complete heart cleansing.

III. THE REACH OF GOD IN PROVIDENTIAL CARE

Luke 12:24: "Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: *How much more* are ye better than the fowls?"

A. When we speak of providence we mean God's superintendence of the things that pertain to our lives.

1. We have no idea of the minute care that God takes of each of us. Our very hairs are numbered. Our thoughts, our actions are all weighed. Many times we are spared miraculously from death, not by fate or luck or happenstance, but by the Lord.

Even the wicked sinner has about him an aura of divine grace that protects him, so that he might have opportunity to change his ways.

2. Faith tells us that God's children have a guardian angel that protects them. If we use caution and obey the Lord, we may be assured that nothing of consequence can happen to us outside of the permissive will of God.

ILLUSTRATION: One summer a twelve-car train containing members of a Sunday school in eastern Missouri was bound for a picnic fifty miles dis-

tance. The sky was clear when they started, but about halfway to the destination a thunderstorm broke and the rain fell in sheets. The engineer was afraid of a washout on the track and so slowed to thirty-five miles per hour. As the train came around a curve it approached a station which was small and would be passed without stopping. Peering through the rain, he saw an open switch ahead. He threw on the brakes, closed the throttle, and as pandemonium broke loose in the engine, he cried: "God help us all." His words were drowned in a terrific crash of thunder and flash of lightning which seemed to strike the ground just ahead of the engine. The next thing they knew was that they were past the station still riding on the main-line rails.

The train came to a stop and the engineer and conductor hurried back to see how it had passed the open switch. It was closed! The lightning had struck it squarely and had closed it. It was *the reach of God in providential care.*

B. God cares for the birds, the flowers, and all nature; then *how much more* are we worth than these things! What a comfort it is to know that God is walking beside you as your Friend! Somehow you feel adequate for anything.

IV. THE REACH OF GOD IN JUDGMENT

Heb. 12:25, 29: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, *much more* shall not we escape, if we turn away from him that speaketh from Heaven: for our God is a consuming fire."

A. God goes to the limit to save people—to the lowest depth of sin.

1. He did not spare His only Son, but gave Him freely as a bridge across the chasm between sinful man and His holiness.

2. But if we spurn His love and overtures of mercy, God has no alternative. We build the road to our eternal destiny by our own free will. If we prevent God from reaching us in salvation, in cleansing in providential care, He must of necessity reach us in judgment.

ILLUSTRATION: A man in an Eastern city was under deep conviction during a revival. The minister urged him to attend, but he declined by saying that he had promised some friends to go to a theater. But he promised to be

back on Monday night. On Monday morning he was painting a smoke-stack, nearly one hundred feet high. While he was working near the top, something gave way and he came crashing down on a pile of stones. Judgment had reached him because he had carelessly resisted the voice of God to repent and be saved. May you certainly let God reach you in salvation and heart cleansing, and enjoy His protection in providential care, that you may not suffer under the judgments of eternity.

The Power of the Passage

By W. B. Walker*

ONE DAY I sat musing. The following thoughts were astir in my mind. Does the Lord will that His ministers succeed? Why do some pastors succeed and others seemingly fail? Why is it that of two pastors having equal gifts, the one is outstandingly successful and the other has but meager results? While I do not wish to present your unworthy servant as a flaming success, yet experience has taught me a few things that I wish to share with you.

First, I believe in our great church, with its leaders, departments, doctrines, and standards. I believe in the great mission of the Church of the Nazarene. I still believe the pastor is the key man to the local church. I also believe that the pastorate offers the greatest field of service for the normal preacher. I am sure we all

feel that the pastor should be a consistent visitor, an administrator, a financier, and a diplomat.

However, in addition to these qualifications, I believe the preacher should be able to preach when he enters the pulpit. I feel that his visitation, handling the finances, the creation of fellowship among the people, and his loyalty to the church should only be a means to the end of preaching the gospel. Fundamentally the pastor should be a genuine preacher of the Word. I have a strong conviction that the pulpit should be the preacher's throne. It is "by the foolishness of preaching" that men are saved.

There is a growing demand from our lay people for better preaching. Dr. Stridger wrote a great book entitled *Preaching Out of the Overflow*. He wrote twenty-five bishops, twenty-five educators, twenty-five laymen, and twenty-five preachers

*Pastor, First Church, Dayton, Ohio. From a paper read to preachers and wives of the southern end of the Western Ohio District.

to ascertain their true feelings toward preaching. And from all the sources, the churches want stronger and better preachers. The answers were listed as follows: preachers, pastors, businessmen, young people's workers, and religious educators. Thus, I believe we are facing a new era of preaching.

Let me call your attention to two or three things briefly. I offer a few suggestions, that I trust you will develop more fully in the future.

I. THE SELECTION OF A PASSAGE

First, let me say, without going into the definitions, that we have the textual, the expository, and the topical sermon. The textual is to draw from a passage the main divisions of the sermon. Here is an example of this type of a sermon:

Rom. 1:16 is the text, and the theme is "The Power of the Gospel." There are three divisions in the text:

- I. *The Gospel Is Potential.* "The power of God unto salvation."
- II. *The Gospel Is Universal.* "To every one."
- III. *The Gospel Is Conditional.* "To every one that believeth."

The expository sermon may have several passages that express a great truth. And in this group of scriptures there will be found a key passage. You will find a sermon outline of this type in Psalms 1. The subject is "What the Bible Means to a Good Man." The text is found in verse one, *Blessed is the man.* The divisions are as follows:

- I. *The Fruitfulness of a Good Man*
 - A. He is rooted near water—right with God.
 - B. He is fruitful in season—a blessing to men.
 - C. He is beautiful in himself—a life that pleases.

II. *The Worthlessness of a Bad Man*

- A. The bad man has no roots—not right with God.
- B. He has no genuine fruit—no asset to the community or city.
- C. The bad man has no Christian beauty—nothing for a boy to emulate.

Here is a simple topical sermon on the text found in Matt. 6:34, *Sufficient unto the day is the evil thereof.* The topic is "Crossing the Bridge Before You Come to It."

Trying to cross a bridge before you come to it is wrong because:

- I. *It Puts One into a Despondency That Ill Fits Him for Duty.*
- II. *It Has a Tendency to Make Us Overlook Present Blessings.*
- III. *The Present Is Sufficiently Taxed with Trial.*
- IV. *It Unfits Us for It When It Actually Does Come.*
- V. *It Is Really Unbelief.*

The preacher should not read the Bible alone for the sake of gathering sermon material. He should also read it for soul help. The reading of the Word should be the exercise of the preacher for the developing of his devotional life. Then, no preacher should select a passage or portion of the Word primarily for the purpose of explaining it. There should be a deeper meaning than this. He should seek the leadership of the Holy Ghost in selecting certain texts or portions of the Word in order to meet the crying and pressing needs of his people. This should be constantly in the mind of the preacher.

Oh, the power of a passage! There is power in it to lead lost men and women to Christ—power to lead believers into the glorious experience of holiness—power to encourage the discouraged—power to steady the staggering feet—power to bless the saints—power to warn men of the ter-

rors of the judgment—power to challenge the church—power to lift our eyes to visions of glory.

II. HOW TO INTERPRET THE PASSAGE

Let it be remembered that the passage should not be lifted from its proper setting. Do not do as one preacher did trying to prove water baptism, when he used, *When the voice of the turtle is heard in the land.* In selecting a passage, be sure to give the historical background of it. Then explain the meaning in clear terms of Biblical interpretation. Put your mind and heart into the interpretation. We should never forget that men think with the heart as well as with the mind.

We should gather material both from the passage and the context. Pack the sermons you preach with the Word of God. Let me give you a simple outline on the twenty-seventh psalm, verses one to six—"The Man That Conquers Fear."

- I. *The Faith That Wards Off Fear*
 - A. Faith that will trust God here and now
 - B. Faith that will trust Him because of yesterday
 - C. Faith that will trust Him tomorrow
- II. *The Faith That Triumphs over fear*
 - A. Prayer for faith to dwell with God
 - B. Prayer for faith to find security in God
 - C. Prayer for faith to offer sacrifices to God

The passage should be explained in terms of life. All preaching should be connected with life itself. Use illustrations from modern biography.

Results

He's not the best carpenter that makes the most chips.

—*Ladies' Home Journal*

Preach occasionally on Bible characters. You can use the case of Elijah's discouragements. The theme would be "God's Cure for Man's Despondency." The text is I Kings 19:4. Here are the simple divisions:

- I. *The Causes of Elijah's Despondency*
 - A. Relaxation of physical strength
 - B. The want of sympathy
 - C. The need of occupation
 - D. Disappointment in the expectation of success
- II. *God's Treatment of Elijah's Despondency*

- A. The Lord recruited His servant's exhausted strength.
- B. The Lord calmed the stormy mind of Elijah by the healing influence of nature—*The still small voice.*
- C. Then the Lord made him feel the earnestness of life. *What doest thou here?*
- D. The Lord completed the cure by the assurance of victory. *Yet have I left Me seven thousand in Israel who have not bowed the knee to Baal.*

I might continue indefinitely, but this is sufficient to prove that the interpretation of a passage or a portion of God's Word should ring true to the meaning of life with its complications and problems. We should not do as one preacher did: (1) he took a text, (2) he departed from it, (3) he never returned to it. Men and women are sin-bound, devil-driven, and believers are fighting terrific battles. They are interested in the Bible as it applies to their lives.

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

HOW WE DID IT

RECENTLY I had the opportunity of visiting the Maryland Avenue Church in Dayton, Ohio, where Rev. W. A. Strong is pastor. In less than ten years this church had outgrown its building, and now a new sanctuary has been built and the old sanctuary and basement have been divided into classrooms temporarily by the use of curtains. As soon as finances permit, this building will be torn down and a new Christian education annex erected in its place.

My visit was on a summer Sunday morning when the factories of the city were closed down for the annual vacation. Yet there was an attendance of 300 in Sunday school that day, and as it was a special Cradle Roll Sunday, 51 babies in this department were brought to the front for special recognition.

With a church membership of 164, the Sunday school averaged 362 during the past year, which is 40 above the previous year. This is a great record because it was attained in spite of the fact that Maryland Avenue Church sponsored and gave a good group for a new church at the beginning of the year.

One Sunday-school method of this church is unique. Every class has two teachers. The classes are rather large in size and these teachers co-

operate in the teaching of the lesson, keeping of the records, and easing the discipline problems. If it is necessary for a teacher to be absent, there is always one teacher present with whom the boys or girls are familiar.

The Sunday school and church have grown through visitation. There is an active visitation program all year. At the close of the Sunday morning service, a mimeographed list of all absentees and visitors in the Sunday school that morning is distributed. The pastor also sends an interesting midweek news-sheet to everyone on the mailing list, which keeps before the constituency every feature of the church's program. It would seem that the secret of success in building a church and Sunday school is in hard work, good ideas, and perseverance—ALPIN P. BOWES.

CRUSADE ECHOES

He Found God Through His Fingers!

By Oscar F. Reed

FOR A YEAR, Mrs. Paige had worked with the deaf of Calgary. They met in the beautiful little basement chapel for worship every Sunday afternoon.

She often wondered if the gospel message was really "going over" to this group of deaf-mutes who read through the leader's fingers and by

way of the screen. There were times when she was prone to be discouraged—but God was working behind scenes.

Mr. Gately was known among his deaf friends as an atheist. Others said that he would never seek God nor accept the Christian way of life.

It was on a Thursday afternoon that we went to the hospital to tell this stricken friend about the love of Christ. As I spoke of the simple steps that he could take to find Christ, he looked through the oxygen tent with a yearning heart, and through the sign-language confessed his sins and accepted Christ as his Saviour. His face "shined" with the difference.

The Paiges live ten miles away in the prairie country, but each Sunday afternoon finds them ministering to this needy group.

We buried Mr. Gately yesterday in the foothills of the Canadian Rockies—his memory a living witness to many of the deaf who had never attended a worship service.

Who won him for Christ? A pastor who spoke to him about his soul, or a woman who had him on her heart? Do I need to ask? You know?

The Crusade Pays Big Dividends!

A PASTOR ASKS

QUESTION: *How can we harness the potentialities of our young people in the Crusade for Souls?*

ANSWER: Young people are the church's most valuable asset in the Crusade for Souls. They are teachable, they delight in a challenge, and they will tackle anything for God if they feel it is their responsibility. Training while they are young will help them throughout life in witnessing to others.

The Lamplighters' League is the young people's own movement in the Crusade for Souls. It is a spontaneous fellowship of soul winners, each one dealing with one soul a month, and memorizing scripture to help in this personal evangelism. The pastor should give encouragement and commendation to the Lamplighters' League in his church, to assist in getting it started and keeping it going.

The General N.Y.P.S. frequently emphasizes soul winning among youth. The training series on soul winning in this quarter's *Young People's Journal* is excellent. It is hoped that every society will give not less than four weeks to this study.

Young people should also be included in the regular visitation program of the church. They will be effective distributors of tracts with a little instruction and guidance. They will be excellent workers in a community enrollment. They will be effective in friendship visitation—in pairs, and sometimes in gangs. They are fine in institutional evangelistic services and, with proper assistance, in street meetings. They will hold their own young people's prayer meetings.

The Pastor's Meditation

As pastors, we must not only be morally decent, but spiritually dynamic; not only pray to win souls, but win souls because we pray. Our chief concern must be not contacts, but conversions!

This type of soul concern does not come automatically. It cannot be organized or advertised into our hearts. It is the product of an unconditional surrender to the Lord Jesus Christ, the result of recklessly abandoning ourselves to the complete will of God—W. H. DEITZ, *Henryetta, Oklahoma.*

*Secretary, Crusade for Souls Commission.

Quotable Quotes from John Wesley

Compiled by Samuel Young*

(Taken from discourses on the Sermon on the Mount and other writings.)

1. And indeed our prayers are the proper test of our desires; nothing being fit to have a place in our desires which is not fit to have a place in our prayers; what we may not pray for, neither should we desire.
2. It is his will, that we should use all diligence in all things, that we should employ our utmost endeavors, as much as if our success were the natural effect of our own wisdom and strength: and then, as though we had done nothing, we are to depend on him, the giver of every good and perfect gift.
3. It has been the endeavour of Satan, from the beginning of the world, to put asunder what God hath joined together; to separate inward from outward religion; to set one of these at variance with the other.
4. Can silver and gold, and eating and drinking, and horses and servants, and glittering apparel, and diversions and pleasures, (as they are called,) make thee happy? They can as soon make thee immortal!
5. How uncomfortable a condition must he be in, who, having the fear, but not the love of God,—who, serving him, but not with all his heart,—has only the toils and not the joys of religion? He has religion enough to make him miserable, but not enough to make him happy: his religion will not let him enjoy the world; and the world will not let him enjoy God.
6. A Christian abhors sloth as much as drunkenness; and flees from idleness as he does from adultery.
7. Righteousness is the fruit of God's reigning in the heart.
8. Above all, do not make the care of future things a pretence for neglecting present duty. This is the most fatal way of "taking thought for the morrow."
9. If many go with you, as sure as God is true, both they and you are going to hell! If you are walking as the generality of men walk, you are walking to the bottomless pit! . . . In whatever profession you are engaged, you must be singular, or be damned! The way to hell has nothing singular in it; but the way to heaven is singularity all over: if you move one step towards God, you are not as other men are.
10. We ought to gain all we can, without buying gold too dear, without paying for it more than it is worth. . . . None can gain by swallowing up his neighbor's substance, without gaining the damnation of hell!

*General Superintendent.

Anniversary Year*

A LITTLE more than a century and a half ago, a girl's craving for her own Bible opened a new field of Christian endeavor which has had no parallel in history.

Then—as now—millions were without the Word of God. But little Mary Jones, daughter of a Welsh weaver, did not think of the problems of millions. She knew only that she wanted a Bible as her own and that it was her own personal problem.

The story of Mary, and how she got her Bible is one of the most heart-warming tales of faith. First she had to learn to read, then spend six years saving. When at last she had accumulated enough for her purchase, Mary trudged barefoot for twenty-five miles to learn that Bibles no longer were being published in her native Welsh and that none was obtainable.

It was Rev. Thomas Charles, of the village of Bala, in Wales, who gave the girl her Book in the year 1800. From that small incident in a remote hamlet sprang a movement which has seen the publication and distribution of more than 1,200,000,000 copies of the Scriptures in more than 900 languages and dialects.

To the minister it had been evident for years that the supply of Bibles for the Welsh people had been pitifully inadequate, and every effort to get more had fallen upon agencies already overburdened with other duties or had resulted in prices too high for the scanty means of the people.

In that same year, 1800, an edition of 10,000 Bibles was exhausted in four months and whole districts failed

*Supplied by the American Bible Society.

to receive any. Two years later, Mr. Charles tentatively suggested to some friends on a committee of a Religious Tract Society his idea for a new society. The society would supply Scriptures for the people of Wales.

The idea caught fire. The alert mind of Joseph Hughes saw its possibilities. "If for Wales, why not for the kingdom? Why not for the world?" Why not, indeed?

On March 7, 1804, the British and Foreign Bible Society was launched. One hundred and fifty years later people of at least 60 nations are commemorating the historic event. There are now 24 national Bible societies, all joined in the United Bible Societies and they are currently distributing 20,000,000 volumes of Scriptures each year.

Other Christian organizations, in Britain and Germany, had undertaken some responsibility for Scripture supply prior to 1804, but they had only signaled the coming event. With rare foresight, the British committee realized it could not accomplish its task alone. Representatives were dispatched to other countries

As has been the custom in the past years, Nazarene churches will give to the work of their respective national Bible societies on or near Universal Bible Sunday, the second Sunday in December. This project is sponsored by the young people's society.

Each pastor will want to work with his local youth president to plan for this emphasis. Nazarene churches who give in 1954 will be represented in the Good Will Book by the signatures of the pastor, the N.Y.P.S. president, the Sunday-school superintendent, and the N.F.M.S. president.

in Europe and America and forty-eight Bible societies grew in the next twelve years.

In America, the first Bible society was formed in Philadelphia in 1808 and a hundred others followed quickly, until in 1816 a national body, the American Bible Society, was established. Today, the American society provides more than half of the total world distribution.

Although the jubilee year, 1954, has been observed with proper appreciation and thanksgiving for the accomplishments of the past, it was also a period for serious reflection on the work still to be done. Hundreds of millions of people are still without their copies of the Scriptures and the number grows greater, rather than less, each year.

Despite the amazing record of twenty million copies distributed in 1953, the total did not even keep up with the birth rate—much less keep up with the needs of replacements and the needs of the newly literate. In the year 1953, twenty-five millions were added to the earth's population while only twenty millions of Scripture copies were being distributed by the societies.

The first aim of the societies was to increase distribution during 1954 to 25,000,000 copies, a total designed to keep pace with the birth rate. By 1960, it is hoped that 50,000,000 copies will be distributed annually.

The second goal is to bring about a mass statement of faith in the Scriptures—the greatest mass statement in human history. All who believe in sharing their Scriptures with those who want a copy of the Word of God—as Mary Jones wanted her copy—will be asked to have a part in a World Good Will Book, as a testimony to their love for the Bible, their faith in its teachings, and their desire to share it with others.

Throughout the world, in remote villages and giant cities, people will sign the book.

To Mary Jones, sobbing before Rev. Thomas Charles, it was small comfort that a copy of the Bible was available in English. She could read only Welsh. A century and a half later, as whole nations become suddenly literate and as the art of printing explores new horizons, the goal, "To each in his own tongue," becomes a realizable accomplishment, and 1954 becomes a year of rededication.

The Bible—Reverence for

D. L. Moody—though he did not disregard the value of other books in his library—would never allow any other book to lie on top of his Bible.

The actor Garrick asked his minister, "What were those two books you had with you in the pulpit on the Sabbath?"

"Why," said the minister, "they were the Bible and the hymn-book."

"Oh," replied the actor, "you handled them as though they might have been a daybook and a ledger."

The Prophet Isaiah and His Prophecy

By Peter Wiseman*

THE BOOK *In Our Image* has a remarkable portrait of Isaiah. It is called the "portrait of the prophet of consolation." He stands with open face, in the background the blue sky and an eagle peering into it. The portrait was two years in the making; and when finished, Mr. Guy Rowe, the artist, said that Isaiah was his favorite Old Testament hero. Rowe's conception would coincide with Frank S. Mead, who, in *Who's Who in the Bible*, says: "In the mighty constellation of the prophets Isaiah is mightiest. He puts all others in eclipse. His last words fell like the blow of a battle-axe: he spoke in poetry, so eloquent that it is lost among the stars."

Evidently Isaiah was of royal blood, his father, Amos, being the younger son of Joash, king of Judah. He is described as a "man of strong and commanding personality, became a statesman, and wielded a tremendous influence for good in the state." He was married and his wife was a prophetess. He had two sons (7:3, 8:3, 18). His ministry is considered to have covered about sixty years. He died a martyr in the reign of Manasseh at the ripe age of one hundred and twenty years, so tradition records.

Isaiah's name means "Jehovah Is Salvation." He is called "The Evangelistic and Messianic Prophet: a Christian Statesman." He was edu-

cated, very likely, in the capital city of Judah and loved her.

Augustine asked Ambrose which of the sacred books was best for study after one's conversion. He answered "Isaiah." The prophecy has been called "The Gospel According to Isaiah"; also is known as "The Fifth Evangelist"; indeed, he has been called "The St. Paul of the Old Testament."

Some person has checked up on the vocabulary of the three major prophets—Ezekiel, Jeremiah, and Isaiah—discovering that the first used fifteen hundred words; the second, sixteen hundred; but the third, Isaiah, used more than twenty-one hundred words. Both poetry and oratory may be found in his prophecy in the highest degree of excellency.

It is really unique and interesting to note that this prophecy contains sixty-six chapters, the number of the books in the whole Bible. The prophecy naturally falls into two divisions, thirty-nine in the first part and twenty-seven in the second, the same as the Old and New Testaments. "The former division consists of woes and the latter of comforts, much like the Law and the Gospel of the Bible divisions. Critical scholars ascribe the second division to another unknown writer, whom they call Deutero-Isaiah. Their chief basis for doing so is their contention that prediction of the future (120 years in advance) in such detail was impossible, that the writer speaks as one in

*Amherst, N.H.

the circumstances which he describes. They support their contention with some differences of style in the two divisions. They do not explain the likenesses of style, as the occurrence of the name "the Holy One of Israel," which is found twenty-five times in Isaiah, six times elsewhere in the Old Testament. Of these twenty-five, twelve are in the first part and thirteen in the latter part of Isaiah. This name shows Isaiah's peculiar conception of God, his theology, and identifies the whole book as his. Nor are the critics able to explain why these later chapters, which, as compared with even the first part of the same book, are the most exalted literary production of all the Hebrew prophets, should for twenty-five centuries be unquestioningly attributed to Isaiah, an inferior prophet, their author's name unrecorded and forgotten. While critics have argued for two or more Isaiahs, the evidences of the last century tend toward the unity of Isaiah; that is, the prophecy as the work of one man. The discovery in recent years of the manuscript of this prophecy containing the sixty-six chapters as they are in the Bible has proved to be a remarkable evidence.

In the beginning of a study of this prophecy one is impressed with the trial-at-law, or assize, in the first chapter. It has all the actors of a judicial trial. It is a crown case; God is Plaintiff and Judge. He delivers both the complaint in the beginning (vv. 2-3) and the sentence in the end.

The assessors are Heaven and Earth, whom the Lord's herald invokes to hear the Lord's plea (v. 2). Here is a personal plea, as elsewhere in the Scriptures.

1. Scripture frequently exhibits Nature as the doomster of the Lord;

for instance, chapter 2 and in his references to the earthquake (v. 25).

2. The representation of the earth as the fellow convict of guilty man, sharing his curse, is very vivid in Isaiah, chapters 24-27.

3. In the Lord's court of judgment the prophets sometimes employ Nature as a witness against man, as, for instance, the prophet Micah, chapter 6.

4. Lastly, Nature may be used as the great assessor of the conscience, sitting to expound the principles on which God governs life. This is Isaiah's favorite use of Nature. He employs her to corroborate his statement of the divine law and illustrate the ways of God to men, as in the end of chapter 28 and no doubt in the opening verse of this chapter.

The people of Judah are the defendants. The charge against them is one of brutish, ingrate stupidity, breaking out into rebellion.

The witness is the prophet himself, whose evidence on the guilt of his people consists in recounting the misery that has overtaken their land (vv. 4-9), along with their civic injustice and social cruelty—sins of the upper and ruling classes (vv. 10, 17, 21-23).

The people's plea-in-defense, laborious worship and multiplied sacrifice, is repelled and exposed (vv. 10-27).

And the trial is concluded—Come now, let us bring our reasoning to a close, saith the Lord—see George Adam Smith on Isaiah.

The call and commission of Isaiah, as recorded in chapter six, are definite and spiritual. In the year of the passing of the good King Uzziah, the young prophet saw God; saw His royalty, "high and lifted up"; saw His universality, "his train filled the temple"; saw His holiness, "Holy, holy, holy, is the Lord"; saw His glory,

"the whole earth is full of his glory"; saw His power, "the posts of the door moved at the voice of him that cried." Then the prophet saw himself and cried out with confession. Then flew a seraph and pronounced his heart was cleansed. Then the call and the consecration, and the commission. Isaiah saw God, the upward look. He saw himself, the inward look. He saw the field, the outward look. The outstanding inspiration is, a dead king but a sanctified prophet.

Looking into this prophecy as a whole there are a few very interesting things, namely:

Seven Everlasting Things:

1. Everlasting salvation, 45:17.
2. Everlasting light, 60:29.
3. Everlasting joy, 35:10.
4. Everlasting strength, 26:4.
5. Everlasting kindness, 54:8.
6. Everlasting covenant, 55:3, 13.
7. Everlasting burning, 33:14.

Concerning the Holy Spirit: the anointing, 10:27; the Spirit of the Lord, 11:2; poured out from on high, 32:15; the Spirit of the Lord, 40:7, 13; my Spirit upon Him, 42:1; His Spirit poured upon the thirsty, 44:3; the anointing of Christ, 61:1-3; His Holy Spirit used, 63:10; the comfort of the Comforter, 40:1; 51:3, 12; 66:13; 61:2-3, 12; 63:9. The "blesseds," 30:18; 32:20; 51:2. Is there a hint as to the blessed Trinity in chapter 6:8?

Peculiar to this prophecy is the phrase, "the Holy One of Israel." It is found in three psalms, 71, 78, 79; twice in Jeremiah, 50 and 51; and in II Kings 19:22, where Isaiah is the speaker. This phrase and simple "Holy One" are mentioned around thirty-three times. Isaiah never got away from his vision recorded in chapter 6, where he saw God's holiness.

A life of our Lord Jesus Christ

December, 1954

may be gathered from the prophecy of Isaiah as from no other prophecy. His birth 7:14; 9:6; family, 11:1; anointing, 11:2; character, 11:3-4; life, 7:15; gentleness, 42:1-4; death, 53; resurrection, 25:8; glorious reign, 11:3-16; 33. See illustration in Thompson's Chain Reference Bible.

In this connection the fifty-third chapter of this prophecy is most interesting:

1. He is despised and rejected, v. 3.
2. He hath borne our griefs, v. 4.
3. He was wounded, v. 5.
4. He bore our iniquity, v. 6.
5. He was oppressed, v. 7.
6. He was cut off, v. 8.

7. He made his grave with the wicked, v. 9.

For a character study in this prophecy, there is, perhaps, none more interesting than Rabshakeh (Rabsha-keh), chief of the officers; a civilian, "probably a civil commissioner or political officer attached to the Assyrian army." He was a clever character, a fluent man. He would do anything to win, and he was smart enough to attempt it with fluent words. He would see the fall of Jerusalem without battle, win by words. Read carefully chapters 36 and 37 and the courage and boldness of Isaiah in 37:5-7, without which Rabshakeh might easily have won by words.

The third division of this prophecy commences with "comfort" for God's people, and it rises in eloquence as he discusses the coming of the Messiah and His rule.

For an analytical study of this prophecy, Dr. C. Morgan excels. He divides the prophecy into three parts:

- I. The Prophecies of Judgment, 1—35.
- II. The Historical Interlude, 36—39.
- III. The Prophecies of Peace, 40—66.

Amsterdam and Evanston: an Evaluation

By J. Kenneth Grider*

DURING THE LAST two weeks of August, 1954, the second general assembly of the World Council of Churches was held at Evanston, Illinois. This was the first of the modern international ecumenical gatherings to be held in the United States.

Much preparation was made for the meeting. Numerous official committees were hard at work for a long time. At Chicago's last two semi-annual sessions of the American Theological Society, all the papers were on the topic discussed at Evanston.¹ Two of the papers read at the 1953 meeting of the Evangelical Theological Society were also on the Evanston topic. Gatherings were held in many cities to acquaint the public with the World Council and its objectives. Magazine articles and books were published for the same purpose.² And as it transpired, the Evanston assembly commanded more attention than has any ecclesiastical event since the organizational sessions of the council at Amsterdam in August and September of 1948.

An imposing body, this World Council of Churches! One hundred

and sixty-one denominations, Eastern Orthodox, Anglican, and Protestant, representing forty-eight nations, are members of it. Excluding Roman Catholicism, the largest group not in the association is the Southern Baptists. The council is the product of the ecumenical movement, a trend toward a united church which began in 1910 with the Edinburgh Conference.³

In 1944, when Bishop Francis J. McConnell retired from active leadership in the Methodist church, he made a prophecy. Knowing that the organizing of the World Council had only been postponed because of the war, and that it would soon be effected, he said, "Church historians of the year 2044 will look back on the organization of the World Council of Churches as the most significant event of the twentieth century."⁴

One might at least agree that the formation of this council was a significant event. But was it significantly beneficial to Christ's kingdom, or momentarily harmful to it? This writer's opinion is that the World Council is decidedly detrimental to the advancement of the Lord's rule in men's hearts.

Organic Unity Sought

One reason for this opinion is because current leaders in the movement seek the full, organic union of

all denominations. In an article anticipating Amsterdam, W. A. Visser 't Hooft, still the council's general secretary, writes, "The World Council cannot be content to be a federation of bodies, each of which watches jealously over its own sovereignty." Paul Devanandan, in an article he was asked to write for presentation at Amsterdam, speaks of "... the ultimate goal of the organic unity of the Church universal and catholic."⁵ The union sought even includes Roman Catholicism. An entire article in the "Amsterdam Assembly Series," a group of four volumes published with the title *Man's Disorder and God's Design*, is devoted to the problem of her present exclusiveness.

The author of the lead article in the *Ecumenical Review* for the third quarter of 1953 calls for the organic unity of all denominations. He laments, "We do not demonstrate that because we are one in Christ we are under a primary and absolute obligation to manifest that oneness in the healing of our divisions."⁶ He even says that the present fellowship and co-operation in the council is actually regrettable since it tends to keep the denominations from uniting organically, functioning as an aspirin to counteract a symptom, without healing the trouble at its source.

Union of the Church of the Nazarene and the International Holiness Mission was desirable. Why did the two bodies need to remain separated, with doctrines and practices so similar? Other denominational mergers have also been wholesome. Yet who besides these ecumenical extremists

would ever like to see both Greek Orthodoxy and the Southern Baptists deny their sovereignty and merge into one organic body?

Leading ecumenists of a few years back were not so much bent upon the organic union of all churches. In 1943 William Adams Brown wrote that the type of unity sought by "... those touched by the ecumenical spirit" is "harmonious relations between Christian Churches, denominations and groups."⁷ Basil Matthews, writing in 1939, presents a similar view of the movement's goal. He says, "Whether or not our goal is organic unity, today the urgent and imperative duty of every member of the world church in this world crisis is to throw his powers into cooperative advance."⁸ In 1942 William Paton wrote: "The ecumenical movement is not primarily a matter of organization. It is primarily a matter of personal confidence and trust which is the human response to an act of God, assuring His children of a unity which they have not created but which they accept and enjoy."⁹

The degree of ecumenicity urged by these earlier men is desirable. Doctrinal differences of various groups may well be studied at inter-faith conferences; it might assist denominations in the art of living in the thirteenth of First Corinthians. Some denominations are so much alike they should form organic union, as these earlier leaders would urge. United planning, area by area, has helped the Christian forces not to overlap on mission fields and to take the message to new areas which no church was evangelizing. John R. Mott, most outstanding ecumenist of

¹The general topic considered by Evanston was "Jesus Christ—the Hope of the World," a subject loaded with involvements in futuristic eschatology. European theologians in general look for the second coming of Christ, while America's leading theologians have tended to disappointment that aspect of Christian hope. But there is at least sufficient agreement on this subject for it to have been selected for discussion at Evanston. This could not have happened thirty years ago.

²The World Council's magazine, the "Ecumenical Review," is the best source for such articles and for information about books on ecumenism.

*Professor, Nazarene Theological Seminary.

³See William Adams Brown's "Toward a United Church," 1946, p. 12.

⁴Quoted in Henry P. Van Dusen's "World Christianity," 1947, p. 66.

⁵Visser 't Hooft, "The Significance of the World Council of Churches," in "Man's Disorder and God's Design," Vol. 1, 1948, p. 185.

⁶Devanandan, "The Ecumenical Movement and the Younger Churches," *Ibid.*, p. 153.

⁷Leslie E. Cooke, "Implications of Ecumenical Loyalty," p. 349.

⁸Brown, *op. cit.*, p. 4.

⁹Matthews, "Through Tragedy to Triumph," 1939, p. 156.

¹⁰Paton, "Religion in Life," Autumn, 1942, quoted in Van Dusen, *op. cit.*, p. 10.

them all, urged this. In 1939 he wrote, "Without doubt united planning, field by field, is the key to ensuring desired progress."¹¹ Through such co-operative efforts the Church of the Nazarene has been allocated some of her missionary areas.

But if the organic unity of all denominations were ever accomplished, it would be tragic. Essential doctrines would be compromised. Dogmas would be diluted. Convictions would be exchanged for convenience. A broad tolerance would be agreed upon. The result would approach a mutual vacuity of belief. Such union would strike the deathblow to Biblical, aggressive, impassioned Christianity.

Unity as End in Itself

A second reason for the opinion that the World Council is significantly harmful to the progress to Christ's kingdom is because potential evangelistic energy is wasted while unity is sought as an end in itself. Speaking of "... the unity which we seek," Visser 't Hooft says, "Thus it gives the Council the indispensable foundation for its existence."¹² He also states that the council has "... no other *raison d'être* [reason for existence] than to be used for the building of the *Una Sancta* [One Church]."¹³ The unity is here an end in itself. The objective is unity for unity's sake, and not as a means of winning the lost to Jesus Christ.

The same official writes, "If such a generally acceptable ecclesiology were available the ecumenical problem would be solved, and there would be no need for an ecumenical movement."¹⁴ The council's general secretary does not seem to have an

adequate understanding of non-sacramentarian groups. With them, the doctrine of the church is not nearly so important as are numerous other beliefs. Furthermore, even the sacramentarian bodies are at wide variance on doctrines not directly related to ecclesiology. But aside from what appears to be an unscholarly element in this statement, Visser 't Hooft here shows what other quotes already noted also reveal: that he seeks unity for unity's sake. Why is there an ecumenical movement, for Visser 't Hooft? Not that the world might be evangelized, but that the denominations might be brought into organic unity.¹⁵

One editor of the "Amsterdam Assembly Series" writes, "The fundamental problem of the Church is the existence of the Churches."¹⁶ The principal problem faced by Christianity, in other words, is not that of evangelizing the lost, but the existence of the many denominations. Again, unity seems to be sought for its own sake.

It was the year 1521. A diet was being held at Worms. Emperor Charles presided. A converted monk, tending toward sectarianism, was on the spot. "Will you here and now recant your errors?" he was asked.

Martin Luther replied, "... I cannot and will not revoke anything. My conscience must be obeyed. To act against my conscience is neither right nor safe, and I will not do it. Here I take my stand, so help me God."¹⁷

The present-day ecumenists would have advised, "Recant, you bigot. Don't you know you are about to

¹¹This article was officially approved by a commission of the World Council.

¹²"Man's Disorder and God's Design," Vol. I, p. 17.

¹³Unpublished translation. See a similar one in Heinrich Boehmer's "Road to Reformation," p. 415.

¹⁴Mott, "Five Decades and a Forward View," 1939, p. 214.

¹⁵Visser 't Hooft, op. cit., p. 187.

¹⁶Ibid.

¹⁷Ibid., p. 178.

break the church wide open? And don't you know that another division in Christendom would be contrary to the will of Christ?" They would also have said something similar of Bresee and other Luthers God has raised up.

These papists, denying the Protestant heritage, seeking to reverse the Reformation, said as much at Edinburgh in 1937, when the way for the World Council was being prepared. They agreed, "We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God in his mercy to shorten the days of our separation."¹⁸

Division has often been a sign of new life in the Church. Historian John Foster says, "The typical expression of revival in the medieval Church was a new monastic order."¹⁹ In an official Amsterdam article Miss Olive Wyon emphasizes the fact that sects have brought new life to the American church. She writes: "One of the most significant events in the American religious life of the present day is the rise of new sects which 'are sweeping across America like a spiritual hurricane.' ... Of course this emotional kind of religion is sometimes exploited by unscrupulous people for their own ends. But in

the main it is true to say that these people are genuine, and that their religious experience means everything to them; that is why they are so eager to share it with other people."²⁰ In another official Amsterdam article Bishop Neill makes a statement of similar import. He says, "To-day there is no Church in the world (except some of the smaller pietistic bodies) which can claim that it is showing forth in doctrine and practice anything that even faintly resembles New Testament Christianity."²¹

If divisiveness was a sign of new life in medieval times, if the sects are conspicuous for new life in America just now, and if only certain smaller pietistic groups are fostering New Testament Christianity, why is there this widespread stress upon togetherness, an emphasis in the opposite direction from the type of Christianity which seems to be succeeding?

Church historians of a century hence, then, as from their vantage point they estimate the significance of the organization of the World Council of Churches, will surely agree that at that time something happened which was detrimental to the progress of Christ's kingdom rather than beneficial to it.

¹⁸Quoted in Brown, op. cit., p. 220.

¹⁹Foster states this in an article in "Then and Now," ed. by Kenneth Latourette, 1942, p. 34.

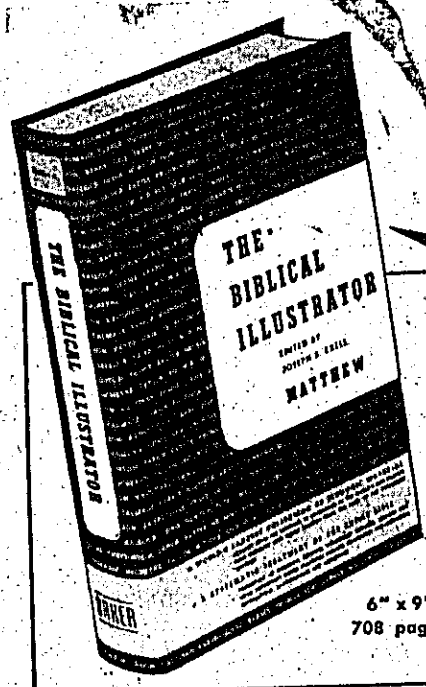
²⁰Wyon, "Evidences of New Life in the Church Universal," Vol. I, p. 124.

²¹Neill, "Man's Disorder and God's Design," Vol. II, p. 167.

Prayer—Selfish

Little Margaret surprised her mother with a postscript to her bedtime prayer. She said very sweetly, "And, dear God, please send the beautiful rain to make the little flowers grow."

Climbing into bed, she confided to her mother: "That's the time I fooled Him. I want the rain so I can wear my new raincoat and hat tomorrow, and show Mary Jane I got a prettier coat and hat than she has!"



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"QUEEN OF THE PARSONAGE"

The Hostess

By Mrs. John Riley*

THE LADY in the parsonage needs social winsomeness among her other graces. The first lady of the church is hostess at all sorts of occasions. Entertaining is part of the job. It will never seem burdensome if you count all the church your big family. The new, the shy, the odd one need your thoughtfulness. The new people coming to church need to be tied to the group; the old folk need to feel remembered; young folk need to be guided through parties, weddings, and showers. About the most necessary equipment is a kind heart and a thoughtful alertness. Manners prompted by a kind heart will never offend. If you can learn to put yourself in another's place and do the natural thing from a heart full of loving-kindness you will be correct in every community.

Many times sitting down and eating together solves problems and saves misunderstandings. And I have noticed if your husband has to deal with someone it seems to hurt less if you can bring him close at the parsonage. (That is an old principle—the farther away, the longer the swing of the switch.) Sitting down together in the parsonage, your people catch your vision and really know you. And the better they know you, the more they will like you and the better you can help them.

As pastor's wife you belong to the whole church. The folk will love you for helping with showers and weddings and receptions. It is safer to help in the background than to preside. Let someone else do the inviting, even though the shower is held in the parsonage. The mothers and girls will depend on your experience. You become part of their families by helping with the high moments of life.

More than any other hostess the minister's wife needs to know basic good manners, how to introduce people, how to keep her home orderly, how to set a table, how to adapt herself to the customs of her community. It will give confidence to know the correct way. The minister is every now and then asked to speak at some formal banquet. You will often be included with the other important people of your town. And then all the young wives use the minister's wife for a pattern.

You will be introducing hundreds of people, so learn some simple formula for doing it correctly. An easy way to remember is to name first the married one, the older one, or the one you wish to honor. It is just as important to be friendly and cordial as it is to be correct. If you work at the job of remembering names, the Lord will help you.

An orderly house helps the morale of the preacher and is the first prep-

aration for company. You might as well expect company every day and be halfway ready. It is surprising how far a can of tuna fish can stretch by adding carrots and onions and celery and potatoes and sauce. If you clean part of the house each day, it is better than tearing it all apart on Saturday. For no day will go by without front-door or back-door company. You will have to organize your own system of picking up and cleaning and corralling the children and their belongings. An orderly house, sufficient food not to embarrass the head of the table, and a friendly hostess are necessities.

Entertaining will mean wear and tear on you, but the wear and tear

on furnishings is more than made up by the pride the church folk will take in their parsonage. Better than complaining in board meeting is to let them see for themselves the stain from the leaky roof or the threadbare rug by the door. If it is *their* parsonage, they will help to make it shine before the general superintendent visits or the evangelist comes. You are the mother, the hostess, of the church. The closer the family feeling, the stronger the ties and the more winsome the appeal to outsiders. As hostess, the important things are few; the many nervous details will soon be forgotten. Church life will center around a parsonage where warm-hearted people live.

My Prayer for You

By Mrs. R. T. Williams, Sr.*

Teach us, loving Father, that, mighty as Thou art, Thou art concerned with our brief day, having so loved the world that Thou didst send Thy Son, Jesus, to redeem us. Our hearts are filled with wonder, love, and praise for this wondrous gift.

Bless Thou all who seek to serve Thee; all, whoever they may be, who love Thee and strive to bring in Thy Kingdom. Crown our days with joy and peace.

May we not suffer from the human tendency to scorn the "second fiddle" and miss God's priceless blessings because we rebel at playing a secondary role. May we remember that the important things come neither from accident of birth nor rank or money, but are, instead, of the Spirit—truth, humility, and thanksgiving in the sight of God.

May we not accept the gifts and benefits bestowed upon us, with complacency and pride, but with gracious humility and appreciation. Help us to merit in some degree, by our faith, loyalty, and devotion the "La Aippi" of the gospel, remembering that God always gives good measure, pressed down, running over.

Lord Jesus, be Thou a lamp unto our feet and a Light upon our path. Cause us to see Thee amidst the confusion of these evil days as a strong and mighty Tower, a Refuge to the stricken, and a Haven to all who cry unto Thee.

For Thy name's sake, we ask it.

Amen.

*Bethany, Oklahoma.

ONE MAN'S METHOD

The Sunday Evening Service

By a Busy Pastor

THE SUNDAY EVENING SERVICES will always demand more from the pastor than the other services of the week. Custom and practice bring many folk to the morning worship, but enterprise and informality must be utilized to bring them out for the evening. The tide against which one must pull in order to get folk out of a Sunday evening is a strong one, and the contrary current will never lessen in its intensity. Nevertheless, by tradition and by conviction we are committed to a vital Sunday evening service—hence, we must find a way to make it profitable and worth-while. We believe it can be done.

We realize that with various areas there are varying problems to cope with. Television has not made the problem any easier, for many of the most sought-after programs occur on Sunday evening. A general indifference to this service has been created by the fact that so many of our more liberal denominations have dispensed with it altogether. Even some of our own folk have the feeling that they have performed their religious duties for the week if they worship once on a Sunday.

All of the above-mentioned circumstances can become either an excuse or a challenge. To the credit of many of our brethren, the Sunday evening service in their churches is still the

largest in the community, and may well be so in many more of our churches! In our particular church, we enjoy this distinction. While the means we have used to build the congregation may not be original or unusual, they have tripled and quadrupled the evening attendances—this is one man's method! If anything about to be said sounds redundant and unnecessary, as it will to many, perhaps it may be helpful to our younger men. In this spirit the following experiences and suggestions are offered.

PLANNED INFORMALITY

One of the primary efforts in this service is a sort of planned informality. Every song and chorus, every special number, and the place for testimonies may seem to be spur of the moment, but they are planned that way. We seek to shun the stilted and usual, so that every service has a surprise in one way or another. The message is keyed to some current event, kept brief, prayed over, and God has been good enough to honor with His presence, and seeking hearts at the altar have found help in most of the services.

To begin with, two folk are charged by the music committee to plan for and arrange the rehearsals of all special music, either vocal or instrumental. At least five special numbers are planned for each Sunday evening

service, interspersed with hymns, spiritual songs, and choruses. Just before the announcements, we have what is called "Testimony Time." From five to ten minutes is given over to this, and it usually is a high point in the service. There are times when the testimonies come slow and without real spontaneity—then they are cut short, and we slip in an extra chorus. Long before the service begins, the song director makes four copies of the evening service schedule: one for himself, one for the organist, one for the pianist, and one for the pastor. On this program are listed the hymnbook numbers; the choruses are indicated with a circle about the number. (We mimeographed a large number of choruses and had them inserted in the rear of the hymnal.) The special numbers are spread out so that the choir number comes just before "Testimony Time." They can then leave the platform during the offertory. The vocal numbers and the instrumental numbers are so distributed that when all are put together, with the hymns and choruses sung by the congregation, attempt is made to make it one whole unified portion, rather than unrelated in subject and theme. The various special numbers are not announced, but each is notified before the service just where he will come in. As their turns come to present their offerings in music, the participants simply get up and sing their songs. Actually, there is an almost continuous background of music during the early part of the service, by either the organ or piano or both. Changing from one number to another is done without break most of the times by these instruments. A soft organ backgrounds the evening prayer as well. A final special number is presented after the offering, and then the message. This message is seldom longer than thirty

minutes, and the invitation is begun by eight-forty-five.

MUSIC ATTRACTS

Perhaps some who read the above will feel that the forty-five minutes of music preceding the message is too much. But a "live" song director who will give his best with enthusiasm and a big smile will do much to enliven the musical portion. As to the special numbers, one may not be able to begin with the best talent there is, but it is amazing how such a program attracts talent from sources hitherto unknown. We have discovered fine instrumentalists that no one knew were about. Many of the parents have been encouraged to have their youngsters take voice as well as instrumental lessons. There are times when we have utilized the services of one who is not as proficient as another might be, either in singing or playing, but we have found that the people responded well to the gesture offered in encouraging said person in his efforts. New voices find their way into the choir, new instruments keep finding their way into the services. Perhaps one of the main reasons is to be found in the fact that we use them, and everyone used in a public service will bring others to listen to him, and ultimately to the pastor, and, God grant, finally, to Him! Only last week we lost a voice in our male quartet. A few months ago this would have been a serious thing but now, because of having attracted others who love music, we have at least two who can be called upon to fill the place. Not many weeks ago a former dance band director and player of several instruments found peace at our altar. Music attracted him. (He is almost ready for church membership.)

Or again, perhaps there are some who would approve the above pro-

gram, but feel they do not have sufficient talent. This may be a hindrance to begin with but need not be an insurmountable obstacle. In most high schools one can find groups who would be grateful for the opportunity to come over and sing. A bit of instruction as to the sort of music desired may be necessary, but this will not be resented. After a few visits to the church, at least some of them will become attracted to a church that gives young people an opportunity to sing or play. Then, too, there are often hidden talents in the average congregation that need to be searched out and brought forward. With some cultivation and practice groups can be developed. Unusually well-trained voices are scarce, but a group of folk who can stay on tune can be taught how to present a worth-while number, and the blending and harmonizing of various voices makes good listening.

Too much cannot be said about the song director himself. It is not too difficult to teach one to lead and direct the congregational singing. It is important that whoever faces the audience should have enough spark and interest in what he is doing so that those facing him will want to sing. A couple of years ago the man who is now our song director was a drunkard, smoker, foul-mouthed blasphemer. God saved him and sanctified him. Today, while not the best in the business, he does have a smile and an enthusiasm that make people want to sing. The droll and dull directing of the songs, the uninspired singing on his own part, the dead voice in announcing each number—and the song leader has done an effective job of killing the evening service!

USE PEOPLE

One other feature of the evening service is the use of as many people

as possible. We usually have someone on the platform with the pastor, who leads the prayer, receives the offering, reads the scripture, and makes some announcements. This keeps the pastor in the background until the high moment of the evening, when he may deliver his soul to the people. A pastor can so obviously control the entire evening service that, by the time he gets up to bring his message, the people are tired of him before he begins his most important task. Their attention is divided and little seems accomplished. But let him come into the picture as a new face toward the end of the evening; and he will be greeted with anticipation and expectation. If he does make the announcements, they should be brief. If he seeks to do anything at all prior to his preaching, it should be with the idea of making others feel important—something nice said about someone in the audience or on the platform, in the choir or orchestra. Such positive and complimentary statements help to weld the people together, and create a helpful contact with the audience. Preaching will be easier in such an atmosphere.

The message itself seeks to follow the pattern suggested by one of our general superintendents: inform, instruct, appeal to conscience, appeal to the will. It is brought into focus by relating it to some timely or relevant current event, insofar as possible, and without appearing to appeal to the sensational or cheap. We try to spend some time in the late afternoon in prayer and meditation as preparation for the service, so our own hearts are conscious of the divine seal when preaching. Thus, with some planting, some watering, and God giving the increase, our hearts are blessed, souls are saved, and the attendance keeps increasing.

To Remember in December

DECEMBER, perhaps more than any other month, is the time of "remembrances." The pastor had well take a good look at the month in advance to be sure that he does not miss anything significant. Here is a check list that might help.

✓ 1. The second Sunday of the month is Universal Bible Sunday. Special emphasis should be given to the world-wide work of translating, printing, and distributing the Word of God. Work with your young people's society to make a place to receive an offering for the Bible Society. But do not stop with mere promotion. Make this a time when your people are impressed with the worth of the Bible and its power in redeeming men.

✓ 2. The Christmas program in the Sunday school is important. Make all of it that you can. The boys and girls count this season of the year as the most significant of all. A modest treat for each child seems to be a must. The question arises, Should this program be on a week night or as a part of the Sunday morning Sunday-school hour? It can be worked successfully either way.

✓ 3. Christmas gifts also play an important part of this season. Don't forget to plan for gifts.

✓ (1) Be sure that you and the other pastors of the district plan some gift for your district superintendent and his family.

✓ (2) Take this opportunity to have the church give some gift to persons who have carried special loads for the church during the year: your pianist, organist, caretaker, song director, secretary, and others. Per-

haps a personal letter to each, expressing your appreciation for specific tasks well done, would be an alternative.

✓ (3) Be sure to prompt your Sunday school to have some gift for the superintendent.

✓ (4) Check to be sure that the members of the classes plan some gift for their respective teachers.

The pastor must give the guidance necessary to keep such a plan for gifts from "running into the ground." Sometimes we feel that unless a gift is expensive, or costs up to a certain predetermined amount, it is not worthy. But, actually, it is the act of giving that is appreciated and remembered.

✓ 4. Shall we do all that we can to keep the "Christ" in Christmas? The church is the most significant force in the world to counteract the high tide of commercialism. One little girl, listening to a radio program which pointed up the fact that the birth of Jesus Christ was the heart of Christmas, turned away in disgust, saying, "Mother, they aren't going to drag religion into Christmas, are they?" Let us be sure that our church emphasis is strongly Christian and not half pagan.

✓ 5. Let us remember the retired ministers of the church. Christmas is the time when we give attention to those who have served through the years, giving their lives to the Christian ministry. At this point it is good for each pastor to remember the Golden Rule. Each church, wholeheartedly encouraged by its pastor, should faithfully accept its share of the care of our retired ministers.

Are You Out of Christmas Subjects?

SPECIAL DAY SERMONS are the most difficult to prepare, in my opinion. I come up to a Christmas or Easter or Mother's Day message with a haunting fear that I have nothing fresh to give. Even titles grow trite. It is always a mad scramble to find a new approach. Maybe you feel this way about it also. In any event, these special days need not be so difficult. Certainly there is plenty in the Word of God to keep us preaching on any of these themes for a lifetime.

While thinking about this December issue, I thought it might be helpful to dig into a Christmas passage

and see just what possibilities it contained. I chose Luke 2:1-20. Here, in twenty verses, are at least twenty-eight good subjects, any one of which would make a good sermon. After you have run the gamut of these, take some of the other great passages and work them up after a similar pattern.

It helps to read from several different versions while choosing your subjects. A catchy phrase used by one translator may be just right for a sermon title. Abbreviations of versions: Phl, Phillips; Wey, Weymouth; Gds, Goodspeed; R.S.V., Revised Standard Version; Mft, Moffatt; Wes, Wesley.

* * * * *

Subjects

1. GOD'S PURPOSE IN A KING'S PROCLAMATION
2. BETHLEHEM—CITY OF DAVID
3. GOD'S TIME FOR MAN'S GOOD
4. SWADDLING CLOTHES FOR THE SON OF GOD
5. THE MANGER OF DESTINY
6. "NO VACANCY"
7. A SUPERNATURAL MESSAGE FOR COMMON SHEPHERDS
8. A HEAVENLY MIDNIGHT VISITOR
9. THE SPLENDOR OF THE LORD
10. MIDNIGHTS MADE BRIGHT

Scriptures

1. v. 1, *There went out a decree* (Phl).
2. v. 4, *The city of David . . . Bethlehem.*
3. v. 6, *The days were accomplished* (cf. Gal. 4:4) (Wey).
4. v. 7, *Firstborn son . . . wrapped . . . in swaddling clothes.*
5. v. 7, *She . . . laid him in a manger.*
6. v. 7, *There was no room . . . in the inn.*
7. v. 8, *Shepherds abiding in the field* (Wey).
8. v. 9, *The angel of the Lord came upon them* (Wey).
9. v. 9, *The glory of the Lord* (Phl).
10. v. 9, *Shone round about them* (Phl).

11. FOREVER FEARFUL
12. WHEN FEAR DEPARTS
13. GOOD NEWS DURING DARK DAYS
14. "JOY TO THE WORLD"—THE MESSAGE OF GOD
15. CHRISTMAS, CHRISTMAS—EVERYWHERE
16. A SAVIOUR IS BORN!
17. "CHRIST THE LORD"
18. SIGNS FOR THE SKEPTICAL
19. ARMIES OF HEAVEN
20. HEAVEN SINGS WHEN EARTH IS BLESSED
21. THE SUPREME FORMULA FOR WORLD PEACE
22. GOOD WILL IS GOD'S WILL
23. PERSONAL ACCEPTANCE OF A DIVINE MESSAGE
24. FINDING GOD FAITHFUL
25. BECOMING HERALDS OF THE GOOD NEWS
26. THE UNIVERSAL GRIP OF THE GOSPEL
27. MYSTERIES BEYOND THE MANGER
28. MAN'S RESPONSE TO GOD'S REVELATION
11. v. 9, *And they were sore afraid* (Wey) (Phl).
12. v. 10, *The angel said . . . Fear not* (Phl).
13. v. 10, *I bring you good tidings* (Wey).
14. v. 10, *Tidings of joy* (Wey).
15. v. 10, *Joy . . . to all people* (Wey).
16. v. 11, *Unto you is born . . . a Saviour* (Wey).
17. v. 11, *A Saviour, which is Christ the Lord.*
18. v. 12, *And this shall be a sign unto you* (Gds) (Phl).
19. v. 13, *A multitude of the heavenly host* (Phl).
20. v. 13, *Glory to God in the highest.*
21. v. 13, *On earth peace.*
22. v. 13, *Good will toward men* (Phl).
23. v. 14, *Let us now go . . . and see.*
24. v. 16, *And they came . . . and found.*
25. v. 17, *They made known abroad the saying* (Gds) (Phl).
26. v. 18, *And all . . . that heard wondered.*
27. v. 19, *Mary kept all these things . . . in her heart.*
28. v. 20, *Shepherds . . . glorifying and praising God.*

Accomplishment

A young man sauntering along was whistling carelessly. A little boy nearby asked: "Is that the best you can whistle?"

"No," answered the big boy, "but can you beat it?"

The little boy said he could and proceeded to show him. When he had finished he said to the big boy, "Now see if you can beat that."

The big boy whistled again, much better than before. "How do you like that?" he exclaimed.

"Well, that's all right," replied the little boy, "but if you can whistle that way, what are you whistling the other way for?"

—Mortarboard

BITS OF THIS AND THAT

Contributed by Nelson G. Mink*

Thoughts for "Universal Bible Sunday"

John Wesley, author and compiler of more than a hundred books, called himself "a man of one book."

Scott, the novelist, called for "The Book" when he was dying, and mildly reproved a friend who was in doubt as to what book he meant.

Gladstone of England and William Jennings Bryan of America each sets apart an hour of his busiest day for Bible reading and prayer.

The Sidewalk Preacher (Suggestions for the Outside Bulletin Board)

"God blessed the Sabbath day and hallowed it—rainy ones too."

"Praise on the tombstone does not scratch out the harsh words spoken in a lifetime."

"Life is measured by thought and action, not by time."

"All the world's a camera. Look pleasant, please!"

"You cannot kill time without injuring eternity."

"People who attempt to dodge their obligations often find the detour much rougher than the highway of plain duty."

—SELECTED

*Pastor, Lansdale, Pennsylvania.

Christmas Suggestions

The First Peace Convention: *Glory to God in the highest, and on earth peace* (Luke 2:14).

The Greatest Quest: *Where is He?* (Matt. 2:2.)

Around the Cradle of Jesus: *Unto him shall the gatherings of the people be* (Gen. 49:10).

The Attractive Christ: . . . *and they came to him from every quarter* (Mark 1:45).

Christmas Thinking

"In many places the most audible Christmas bell is the one attached to the cash register."

Christ's birth brought the first "Christmas rush." The news propelled people in motion everywhere—shepherds, wise men, the king, soldiers, everybody.

*Ah, dearest Jesus, Holy Child!
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.*

—MARTIN LUTHER

Gems from the Pastor's Study

"The only people you should try to 'get even' with are those who have helped you in some way."

"Patience is the ability to idle your motor when you feel like stripping your gears."

THE KINGDOM OF GOD—HOLINESS

TEXT: *For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men* (Rom. 14:17-18).

INTRODUCTION: At my ordination, the committee asked if I was ashamed to be a holiness preacher. Of course, I said, "No." But I must confess now that at times I am ashamed because of some of the inconsistencies which some "holiness" people have. What is the answer? In an understanding of these two verses of scripture and the threefold nature of the Kingdom.

- I. It is a consistent righteousness wrought by the Holy Ghost through confession of sin and a crucifixion of self.
 - A. Through confession comes a love for God that changes our lives and we do not live in sin. Rom. 6:6.
 - B. Through self-surrender comes a crucifixion that we love God and our fellow man. We do not have to put on a front.
 - C. Our experience can be genuine. It will make people want what we have.
- II. The second problem is solved by this: Holiness is a peace that comes; not from outward suppression, but from the solution of an inner conflict and a simple trust and commitment into God's hands. "Peace in the Holy Ghost."
 - A. Some say only way to peace is to police it. No.
 - B. Surrender of self is necessary for peace.
 - C. But what about conflicts? upsets? unexpected issues after you're sanctified? Solved by commitment to God.
- III. The third problem is solved by understanding that the kingdom of God is a joy that comes, not by consuming, but by giving out. "Joy in the Holy Ghost."
 - A. Some of our people have been hearing good preaching for forty years—consuming but not giving out.
 - B. Some of our people have been in their neighborhood and community professing, but never witnessing.
 - C. There are some people who take a bottle of booze and a drink in order to loosen their tongues and free them from their timidity. "Be not drunk with wine . . . but be filled with the Spirit." The Holy Spirit will loosen your tongue.
 - D. The world is surprised when one gives of himself freely.
 - E. When the Holy Ghost comes, ye shall be witnesses.
 1. The greatest joy comes to the Christian who has done something for God, for others—winning a soul to Jesus.
 2. "He that loseth his life for my sake shall find it."

J. OTTIS SAYES, Pastor
Arlington Heights Church
Fort Worth, Texas

SHOD FOR THE ROAD

SCRIPTURE: Deut: 33:24-29; note verse 25.

TEXT: *And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke 24:49).*

INTRODUCTION:

- A. There is a general correspondence between those blessings Moses gave the different tribes and the territory or land which they were apportioned.
- B. Asher's portion was rocky for the most part, with but a few fertile valleys. So, "Thy shoes shall be iron and brass."
- C. Like correspondence in our day. "Tarry until . . ." "Thy shoes shall be iron and brass."

I. STRENGTH SUFFICIENT FOR THE SIZE OF THE TASK

- A. Illustration: The Aplinist preparing for the climb—heavy shoes, etc.
- B. So Asher had to be shod for his roads.
- C. God does not turn people out to scramble over rough mountains in thin-soled shoes. He does not send them mountain climbing in oxfords. "Tarry until . . ."

II. STRENGTH PROPORTIONED TO THE LOCATION OF THE TASK

- A. There is the suggestion here as to the sort of traveling to expect.
- B. "Thy shoes shall be iron and brass." "Tarry . . . until ye be endued with power . . ." "The primrose way will lead somewhere else." We cannot get to heaven in silver slippers.
- C. The icebreaker is equipped for the Murmansk route or the St. Lawrence route in winter.

III. STRENGTH MEASURED BY THE LENGTH OF THE TASK

- A. There is the further suggestion that it shall be worn by use—
 1. Leather the thickest will be cut by the jagged rocks.
 2. A soft, well-padded pathway will never polish the grace God supplies.
- B. There is a personal Pentecost, a provision for each one.
 1. And if we keep marching along we'll shine and strike fire.
 2. Illustration: The metal tungsten in the light globe burns brightly as though about to be consumed.
- C. "And as thy days, so shall thy strength be."
 1. There need be no spiritual recession. "The path of the just is as the shining light, that shineth more and more unto the perfect day."
 2. Every preparation has been made for your living a victorious Christian life. "Tarry . . . until . . ."

CONCLUSION:

Illustration: R.C.M.P. checked Alaska Highway travelers to make sure that they had made every preparation for the difficult journey, to see that success would be theirs.

LEONARD H. FALK, *Pastor*
Port Alberni, B.C., Canada

EVENING

OTHER LITTLE SHIPS

TEXT: *And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships (Mark 4:36).*

INTRODUCTION: In the Word of the Lord there are times when we must catch what is under the surface from what appears on top. We must catch what is between the lines by what is in the lines. This is where we gain our subject—mainly between the lines—"Other Little Ships."

I. Ships Filled with Sight-seers

- A. This is a sight-seeing world.
 1. The navy advertises, "Join the navy and see the world."
 2. A few years ago the motto was, "See America First."
- B. They desired to be on hand to see everything that Jesus was going to do—but wanted to keep their distance.
 1. They desired to be around Jesus and His crowd but did not want to get involved.
 2. If they went to church anywhere they went to His church; but they didn't want to get unbalanced and too active. After all, sight-seers don't draw much criticism.
- C. They desired to be close enough to see divine power work, but far enough away so they would not be taken up with it.
 1. Anything with power attracts sight-seers.

II. Ships Filled with Travelers

- A. It mattered not the course nor the traveling conditions—something new and exciting had appeared on the screen of life and they were following.
 1. Life had been dull and here was a bit of breath stirring in the land.
- B. It mattered not the particular ship they entered, as they were all going the same way—in their thinking.
 1. Just so they could see a dim outline of Christ somewhere and their boat stayed afloat they were sincere and satisfied.
 2. Perhaps the course had been sailed many times before safely—there was nothing to fear in the ship. One ship is as good as another. One church is as good as another.
 3. Their church had stood for years and years raising its testimony of new tries, morality, sincerity; so there should be nothing to fear. It was a strong church.
- C. Bible speaks of only two routes.
 1. God warns of a literal, eternal, burning hell.
 2. He also tells of a literal, eternal, glorious heaven.

III. Ships Without Christ

- A. Near to Him. In the same fleet with Him. But without Him.

B. Some were followers of Epicurus—but were without a greater than Epicurus. Believing him rather than Christ. Some were Stoics, followers of Zeno, but were without a greater than Zeno. Religion? Yes. Christianity? No.

C. When the storm arises, all other little ships disappear—only the ship of Christ weathers the storm. Thus with the judgment. Only the ship of Christ can stand in the day of His wrath.

CONCLUSION: Let us enter Christ's ship.

MILTON HARRINGTON, Pastor
Porterville, California

CHRIST, THE SOURCE OF LIFE

SCRIPTURE: Luke 8:22-26

INTRODUCTION: Life, to be successful, must be built around a motivating source of power, and Christ must be that source.

- I. RELATIONSHIP. "He went into a ship with his disciples."
- A. Must be in contact with the divine.
 - B. "Ye must be born again."
 - 1. Separate from old ties.
 - 2. Broken from old habits.
 - 3. The love motive changed.
 - C. "Ye shall receive power," etc.
 - 1. The promise.
 - 2. The power.
 - 3. The purity.
- II. PARTNERSHIP. The Christian life is a partnership—they went into the ship together.
- A. Christ with us:
 - 1. In religious crises.
 - 2. In life's problems.
 - 3. In life's battles.
 - 4. In life's sorrows.
 - B. Nothing can harm us as long as Christ is on board the ship!
 - C. He will still the storm. "Peace, be still!"
- III. STEWARDSHIP
- A. "Where is your faith?"
 - 1. Faith to save.
 - 2. Faith to sanctify.
 - 3. Faith to keep.
 - B. Faith to deliver in the challenging issues of life.
 - C. Dare to trust Him. He will be your Partner if you will let Him.

PAUL W. LEE, Pastor
Mt. Vernon, Illinois

THE LOST BOOK

TEXT: *And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses (II Chron. 34:14).*

INTRODUCTION:

- A. As Josiah began his reign, he sought the God of David. He realized something was keeping God's blessings from Israel. He set out to conduct a house cleaning.
- B. The book of the law found.
 - 1. This book had been lost many years.
 - 2. Many books have been lost.
 - A. Some lost by disaster.
 - B. Some by carelessness.
 - 3. The burning of the great library of Alexander, where hundreds of thousands of volumes were lost.
- C. Books are like men—they are born.
 - 1. Emerson once said that the average life of the novel of his day was nine months; books of science, history, etc., somewhat longer.
 - 2. Books have an interest.
 - A. The fairy story book is fascinating to the child.
 - B. The book of philosophy fascinates the philosopher.
 - C. The book of history grips the historian.
 - 3. The Bible grips the mind, soul, and body of the Christian.
 - A. It is the Book we do not outgrow.
 - B. It speaks to the needs of our day.
 - C. It was born of divine seed planted in human soil.

I. THE BIBLE A GUIDE TO MORALS.

- A. While it was lost, sin reigned.
- B. Nations who have rejected the Word have suffered.
- C. Where the Bible and its teachings are not respected, the morals are very low.

II. THE BIBLE AS LITERATURE.

- A. It is the greatest single piece of literature.
 - 1. Biography: Abraham, Jacob, Moses, et. al.
 - 2. Oratory. "If there is anything of eloquence in me, it is because I learned the Bible at my mother's knee."—Webster.
 - 3. Drama.
 - A. Rich fool. Luke 12:16-21.
 - B. Dives and Lazarus. Luke 16:19-31.
 - C. The prodigal son. Luke 15:11-32.
- B. One cannot understand the best of modern literature without knowing the Bible.

1. Could almost make a small volume like the Bible from the writings of Tennyson and Browning.
2. Great literary men bring their choicest water from this mountain spring.

III. IT IS A BOOK OF THE HEART.

- A. It is God's revelation of himself to the human soul.
- B. It shows:
 1. Who God is—the Heavenly Father.
 2. Reveals Christ—redeems and supplies.
 3. Presents the Holy Spirit—as Sanctifier and Guide.
 4. How the Godhead feels about man, sin, and righteousness.
- C. It is a unified Volume, written by some forty authors, of every walk of life, over a period of some sixteen hundred years, all having perfect unity concerning one subject, one theme, one Saviour.

Tom Payne once said—"Christianity will have vanished from the earth by the end of the nineteenth century." But the Bible is still here, and will be here as long as time shall stand. Matt. 5:18.

JACK L. THOMPSON, *Pastor*
Taylorsville, Illinois

GIVEN UNTO YOU

SCRIPTURE: Luke 2; Matthew 1; Isaiah 9

TEXT: Isa. 9:6

INTRODUCTION: Note the many places where the scripture says, "Unto you," and like passages concerning Jesus' birth, and God's gift to the world.

I. GOD GAVE UNTO US.

- A. His only Son, His very best.
- B. How, when, and where accurately foretold.
- C. Prophecy fulfilled.

II. THAT WE SHOULD BE REDEEMED.

- A. From our sins.
- B. From carnal self.
- C. To a life of holiness.

III. THAT WE MIGHT GIVE OURSELVES TO HIM.

- A. In love.
- B. In worship.
- C. In service.

CONCLUSION:

God gave His best.
Have you given your best?

BRUCE B. HALL, *Pastor*
East Point, Georgia

THE MANGER AND THE SWADDLING CLOTHES

SCRIPTURE: Luke 2:7; Matt. 2:6

INTRODUCTION: The Christmas season is to all ages. There have been many other "events" of historic value, but none has been so meaningful to us as that represented by "The Manger and the Swaddling Clothes."

I. A MESSAGE OF "GOOD WILL"

- A. Many outstanding men of our own country have made "good will tours" of other nations.
- B. Jesus came to give us a "better covenant," a "better hope," a "living way," "better things."
- C. This motive has its application to individuals as well as to nations. Our liberties and the other person's rights are equally valuable to Him.

II. A MESSAGE OF "PEACE ON EARTH"

- A. "Peace on earth" may be had as a result of recognizing the supremacy of God's law. Ps. 119:165; Ps. 1:1-2.
- B. "Peace on earth" may be realized when we remember that "love worketh no ill to his neighbor."
 1. Nations must see that the rights of man are the same the world over.
 2. God doesn't have one law for one and another law for another. "There is no difference" regarding the principles of "peace" in the eyes of God.
 3. He "came not to be ministered unto, but to minister." His mission was not to destroy, to kill, to steal; His great purpose was to make alive (John 10:10).

III. A MESSAGE OF "GLAD TIDINGS"

Micah 5:2

- A. Let us look at the "glad tidings" and "good news" through other eyes.
 1. To Moses He was the great "I Am."
 2. David recognized Him as the Good Shepherd.
 3. Jeremiah saw Him as the Fountain of Living Water.
 4. Malachi beholds Him as the Sun of Righteousness.
 5. John the Baptist said that He was "the Lamb of God, which taketh away the sin of the world."
- B. We can see Him today as the "glad tidings" and "good news."
 1. To the sinner, He is the One who "forgiveth all thine iniquities."
 2. To the believer, He is the One who "suffered without the gate" that we might be sanctified.
 3. To the discouraged, He is the Comforter.
 4. To the fearful, He speaks: "It is I; be not afraid."
 5. To the sick, He is the Great Physician.
- C. What do the "Manger and the Swaddling Clothes" mean to you this Christmas season?

G. M. AKIN, *Pastor*
Minden, Louisiana

BOOK BRIEFS

The December Book Club Selection

***CHANNELS OF SPIRITUAL POWER

By Frank C. Laubach (Revell, \$2.50)

Here's a book that so surpasses the usual that stereotyped phrases and cliches, which, in spite of the Book Man's prejudices against them, he sometimes uses, are out of the question here. It's a disturbing book in the same sense that the Bible is disturbing. Don't read it if you have the least touch of complacency and are afraid of having the light of truth turned in on it.

This book is a challenge to the Church to combat evil in every form. It is an analysis of the Church and its weaknesses and failures. And it is a guide to a life of entire surrender, complete dedication, and unselfish service to all who are in need.

The highest accolade your Book Man can give it is to rank it with the writings of Oswald Chambers and Bertha Munro. The minister who fails to read it is making a grave mistake. And the pastor who doesn't recommend it to his people is guilty of serious remissness.

It isn't easy, but we confine our quotations to the following lines: "This world has a deep soul-disease, and nothing short of a drastic change in our human nature will save us."

"If we follow Jesus, then we will live a life of self-giving to the end of our earthly days, with no regret, no self-pity and no self-praise. We will not even call ourselves noble."

"The saint is not a saint until he ceases to desire comfort, or notoriety, or power. And one of the blockages of many a person who is saintly in other regards may be his desire to bask in the limelight."

Dr. Laubach has devoted practically all of his adult life to missions. He is especially interested in teaching the illiterates of non-Christian countries to read. As a result of his efforts and methods more than sixty million people speaking 200 different languages and dialects have learned to read in their own language or dialect.

PASTOR, THIS BOOK IS FOR YOU.

MACLAREN'S SERMON OUTLINES

Edited by S. B. Quincer (Eerdmans, \$2.50)

A collection of thirty-five sermons selected from the published works of Alexander Maclaren, well-known author of *Expositions of Holy Scripture*. These outlines are quite detailed.

MY CHRISTMAS BOOK

By F. W. Boreham (Zondervan, \$1.50)

This is a 1953 publication, but your Book Man thought you would appreciate having it brought to your attention now that it is the 1954 Christmas season. These are not sermons but articles or essays rich with anecdote pertinent to the season when we commemorate the birth of Christ.

***STRENGTH FOR TODAY

By Bertha Munro (Nazarene, \$2.50)

One of the best selling titles in the Nazarene Publishing House list is Bertha Munro's *Truth for Today*, a book of daily devotional material published several years ago. Now Dean Munro gives us another, a companion volume, *Strength for Today*. It is assumed that every minister in the church will order a copy. And we make bold to suggest that every pastor in the church would do his people a service by recommending the book and urging his people to buy it and read it. No sincere Christian can read Miss Munro's writings and not be immeasurably benefited.

*THE MINISTER'S MANUAL

Edited by M. K. Heicher and G. B. F. Hallock (Harper, \$2.75)

A well-known sermon "helper" now in its thirtieth year. For those who are not familiar with it a brief description is in order. It has complete morning and evening sermons for each Sunday, a prayer-meeting topic for each week, a discussion of each Sunday's Sunday-school lesson. Besides all this there is a section of invaluable helps for missionary promotion, communion services, Lenten preaching, bulletin briefs, Junior pulpit, etc. Here's a lot of material for an amazingly small sum.

IF YOU MARRY OUTSIDE YOUR FAITH

By James A. Pike (Harper, \$2.50)

Eleven chapters of helpful counsel to ministers dealing with those contemplating marriage outside their own faith, for those planning such a marriage, and for those already in a mixed marriage. Here's a problem that faces every minister even in our own denomination.

Listing of a book in BOOK BRIEFS does not constitute endorsement of that book. Our thought is to present such books as may be of interest to our pastors, suggesting their value, pointing out their appeal and frequently their weaknesses. And, occasionally, a book or work which has been widely publicized is openly criticized in order that our readers may know of its demerits.

The following system of rating is used:

*** You cannot afford to be without it

** Of especial value to any preacher

* A worth-while book and a good buy

No star—depends on your taste and need

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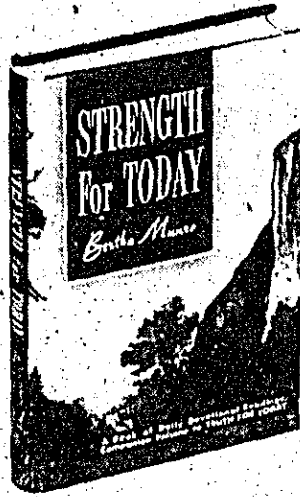
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